

The Second Part of the *D U P L Y*
TO
M. S. *alias* Two Brethren.

W H E R E I N

Are { maintained { The Kings, Parliaments, and all Civil Ma-
gistrates Authority about the Church.
Subordination of Ecclesiasticall Judica-
tories.

refuted the
 { Independency of particular Congregations.
 Licentiousness of wicked Conscience, and
 Toleration of all sorts of most detestable
 Schismes, Heresies and Religions; as, Ido-
 latry, Paganisme, Turcisme, Judaisme, Ar-
 rianisme, Brownisme, Anabaptisme, &c.
 which *M.S.* maintain in their Book.

WITH
A brief Epitome and Refutation of all the
whole INDEPENDENT-Government.

Most humbly submitted to the Kings most excellent Majesty.
To the most Honorable Houses of Parliament.
The most Reverend and Learned Divines of the Assembly.
And all the Protestant Churches in this Island and abroad.

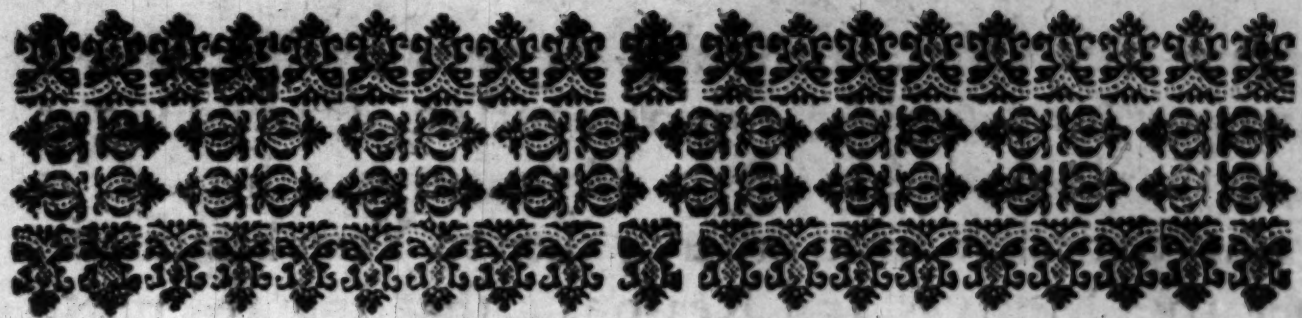
By ADAM STEUART.

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TO THE
Most High and Illustrious,
CHARLES LODOWIKE,
By the Grace of God, Count Palatine
of the *Rhine*, *Archidapifer*, and Prince
Elector of the Sacred Empire,
Duke of *Bavaria*, &c.

IT is ordinary with Writers in their Dedicatory Epistles, highly to extoll and commend the Persons and Vertues of those, to whom they Dedicate their Books; for the most part little heeding, whether the Praises they give them, be just or unjust, deserved or undeserved: And if any one chance to ask the reason, they usually answer, That they Characterize and Paint them out, much like *Xenophon* his *Cyrus*; not altogether such, as they are, but as they should be: As

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for my self, I may safely and ingenuously say, that I am very far from these mens courses, or any thing at all, that looketh that way: My main aym hereby, is rather to declare unto others, then to Your Highnesse, the true Motives and Reasons, that induced me to Dedicate this Piece unto Your Highnesse.

The first and chiefeft was, for that the Subject of this Treatise, is concerning the Reformation of Abuses, and the Extirpation of Schisms and Heresies, in the Church of God: Now then, Your Highnesse's most Illustrious Predecessors have been the first of all other Princes of *Germany*, or elsewhere, that received the Reformed Religion in the greatest Puritie of it; And not onely so, but who from time to time have been the surest *Asylum*, and *Refuge*, to all the Saints of God, that suffered for it, yea, and a Terroure also to all such, as persecuted it: And this the great Forces, wherewith so potently they assisted the *French*, as also the *States* of the *Low-Countreys*, so oppressed by those, who so unjustly have oppressed Your Highnesse, manifesteth so abundantly, that whoever knoweth it not, must be born, and bred with the *Antipodes*, and be altogether a Stranger in the whole Christian World. What also those Illustrious Princes of blessed Memory, Your Father, and Grand-Father, did for the old Duke of *Bouillion*, in all Christian, Civill, and Military Vertues, the very Hero's of His time, I my self and many others, have bin Eye-witnesses. And as for Your Princely Vertues, I know, that Your
Highnesse

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Highnesse taketh no pleasure to hear them so highly commended, as they merit; neither is my Pen able to do it; and if I should attempt any such thing, I am assured, I should come as far short, as he, who would go about to Paint the Sun with a Coal: Nevertheless, this I hold my self bound to say unto the World, That I have heard sundry of the prime men of this *Island*, both Noblemen, and Ecclesiastiques, yea, those of the most Learned and Godly of them, extoll very Highly Your Princely Vertues; and it is no small praise and commendation to be praised and commended by those, who themselves are so praise worthy and commendable. To whom then should I rather Dedicate this Book, that concerneth Reformation, then to his Highnesse, whose Illustrious Ancestors are so celebrated in all Histories, for promoting of the blessed Work of Reformation? And this, as I said before, God knoweth, I say not to flatter Your Highnesse; but to the end, that Your Highnesse having so great and worthy Examples of so Heroick Vertues, and those not far sought, but found at home, you may thereby be encouraged against all difficulties, to go on in that Royall Way, that they have scored out unto you: Your Afflictions verily are great, and such as I cannot think upon, but with a bleeding heart, and that no lesse for our selves, then for Your Highnesse; for alas! what a check, and affront is this put upon all the Protestant Churches, to
see

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see Him brought so low, whose Predecessors put them so high, even when they were at their lowest ebbe? What a dishonour must it needs be to the three Kingdoms, to see the Kings Majesties Nephew reduced to such an Estate? What serveth our Alliance for? What esteem can Foreign Nations make of us, who esteem no more our own Blood? Truly, God hath put your greatest Enemies very low; Some also, who formerly have hindered that seasonable Assistance, that we should have afforded you, are now themselves on the suffering hand, And who knoweth, whether this be not one of the present quarrels God hath against us at this time? Oh! that God would pity us so far, as that we could but once learn to pity our selves; then might His Majestie be a glorious King; we most happy Subjects; and You, Right Illustrious Prince, soon be restored to Your Ancient Sovereignties, and Dominions, so long, and so unjustly usurped upon You, by Yours, ours, and all Protestant Princes open and professed Enemy: And now it seemeth, that God hath already prepared the way, if we could prepare ourselves to enter into it: We see how the Lord hath powred out his vengeance upon the *House of Austria*, and raised up against it the *French*, whose Predecessors stand so many wayes obliged to Your Highnesse's House, and that of late memory, yea, in our own times: We have seen heretofore what hath been the King of *Denmarks* zeal in this Cause; and I doubt not, but

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but the States of the *Low-Countries* would contribute as much, as any other, to put down their Immortall Enemy, and to raise up again their old Confederate, and dearest Friend. If at this present, when other Princes are in Arms one against another, we could serve our selves of such an occasion, to make a Peace here at home, we might easily procure an happy Agreement amongst our Friends and Confederates abroad; so we might ~~make our selves no lesse~~ considerable every where, by such a Peace, then now by our Distractions, we are inconsiderable to all the World. But this I leave, and return to Your Highnesse: In a word; my aym in pleading here, for a Reformation, is to let all true Protestants know, how this Dispute is due to Your Highnesse; and how they stand all bound in Conscience, to take to heart the Cause of such a Prince, whose Ancestors were the first Reformed, and truest Reformers, and who Himself, in the midst of so many *Temptations*, so constantly continueth in their wayes: If they should (which God forbid) forget so great Services, that those never sufficiently commended Princes of Your Illustrious House have done for the *Cause of God*, they could not but prove very unthankfull, both to God, and to Your Highnesse: And yet in such a case, must not Your Highnesse for all that loose courage; Your Cause is his Cause, who is All-Sufficient; And therefore Your Highnesse will do well to cast Your
Self

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Self wholly upon him, attending his good pleasure;
and I am assured, that Your deliverance shall come in
his good time; which, that he would be pleased to
hasten, So prayeth, so hopeth, so earnestly desireth
he, who is wholly resolved, in all sincerity, all his life
long, to remain

Your Highnesse's
most Humble, most Obedient,
and most Faithfull Servant,



Adam Stenart.

Whether

*How great is, and wherein consisteth the Civill
Magistrates power, in matters Ecclesiasticall,
or concerning Religion?*

CHAP. I.
The State of the Question.

IT is an old trick of Hereticks, and Schismaticks, that when the Orthodox Churches oppose their novelties, what they cannot get of the Church, they travell to obtaine it at Court; and therefore to arrive at their aymes they flatter the Princes of the earth, and the Civill Magistrate, in crying up the Civill, and decrying the Ecclesiasticall Power: and thus did the Arrians in former, and the Arminians in latter times, in whose foot-steps our Brethren the Independents at this present doe seem to tread; and for this end they confound all things, yea what ever is well said, as may be seene by this their scratching, and biting at my words, travelling as they doe every where to confound what I have most clearly written. Wherefore the better to shew this Authors fraud and guile, and mine owne sincerity, I will here set down what I said, and what he opposeth. Apol. Narr. in speaking to the Parliament, nameth it, *The Supream Iudicatory, severre Tribunall, the most Sacred refuge, and Asylum for mistaken and misjudged innocence.*

A. S. The Parliament indeed is all this in Civill Causes, but it pretends no directive power in matters of Religion, by Teaching, or Preaching, or Iudging of controversies of Religion; nor any executive power, that is intrinsecall unto the Church, as in the Vocation, Deposition, and Suspension of Ministers, in Ecclesiasticall Censures, in Excommunication, &c. which are meerly spirituall; but only an executive, coercive, and externall power, which is not in, but about the Church, and for the Church, whereby it compelleth refractory men to obey the Church: And this Authority belongeth actually, and in effect, *In actu exercito*, as they say, & *jure in re* to true Christian Magistrates; but to others potentially *in actu signato* & *jure in rem*, till they become true Christians.

My Adversary here carpeth first at the word *arrogate*, as if it were evermore taken in ill part, and signified to assume proudly to a mans selfe.

A. Stewart. But he might know, that being a stranger, and having lived the most part of my life abroad, I am now and then constrained to take the words upon trust; yet for this word, since he hath put me upon the perusal of my *Dictionary*, I must tell him I finde no such thing as he saith; there indeed I finde the words *arrogant*, *arrogantly*, and *arrogancie* to be taken as he saith, but not the word *arrogate*; for it is turned in French, *S'arrogger*, *S'attribuer*, *S'approprier*; and in Latine *arrogo*; all which were taken in good part, before ever Independency was in *rerum natura*: but I will not let my selfe be captiously drawne from the question, by this mans Grammaticall sophistications. If any thing were here amisse, as there is nothing, it will I hope be sufficient that I here declare, that that was never my meaning: I confesse they have more, and better Language then I; but I am content, that my Reasons goe as farre beyond theirs, as their Language beyond mine.

Afterwards in the same page, he accuseth me of contradicting my selfe, in following Propositions.

The Parliament has no directive Power by teaching, Preaching, &c.

The Parliament is wise enough to know what is convenient for the Church.

I answer, and answered againe, That every young boy, that learnes his rudiments in Logick, knowes, that a Contradiction is only betwixt two Propositions, which have the same Attributes, which is not to be found here; for the Attribute in the first is, *having no directive Power*, &c. but in the second, *wise enough*, &c. 2. Neither is it credible, that every man, who is *wise enough* to know what is convenient for the Church, has a *Directive Power* therein, in *Preaching*, *Teaching*, &c. for the Independents have many amongst them in their Churches, who have as much Learning, three or foure daies before they be received to be members of their Church, as three or foure daies after; and yet before they were received members into their Church, howsoever they knew well enough what was convenient for the Church, had yet no *Directive Power* in it to teach, &c. 3. A little after, viz. p. 34. §. 2. this judicious Observer of Contradictions declareth ingeniously, that he knoweth not what I meane by a *Directive Power*; and yet here he telleth me, that I contradicted my selfe: but how is it possible, that he should know that I contradicted my selfe in that, that he himselfe understands not: He knoweth not what things I pose, and yet he findeth them opposed one to another. I finde him here opposed to himselfe, and in finding out a contradiction in my words, he contradicted himselfe, and so taketh away this pretended contradiction.

Because he knoweth not what is a *directive Power*, wherein he founds this ima-

imaginary contradiction, he saith, *A. S.* should befriend my intellect, to tell me plainly and distinctly, what he meaneth by a Directive Power in matters of Religion.

A. S. Wherefore if I cannot befriend your will, I will travell to befriend your Intellect, not only in declaring you, what is a Directive Power, &c. but also in expounding all the termes of this question; learne therefore, I pray you, 1. That the Civill Magistrate, *qua talis*, is he who governeth the State, *qua talem*; I say *qua talis*, and *qua talem*; for it may fall out, that he who is a Civill Magistrate to governe the State, may also be chosen to governe the Church in quality of a Ruling Elder, &c. but that he doth not, in quality of a Civill Magistrate, for then he should not need to be chosen to be a Ruling Elder; for in quality of a Civill Magistrate already he should have had that power.

2. Learne, that by the word Church I understand the Visible, Militant Church, both reall, and representative in Church Officers, viz. 1. In Sessions, or Presbyteries. 2. In Classes. 3. In Provinciall, and 4. In Nationall, and 5. in Oecumenicall Synods; but so, that it must be taken sometimes for the reall Church alone, as when we say, *The Presbytery ruleth the Church*: sometimes for the representative alone, as when we say, *Tell the Church*: and evermore, *ratione subjectæ materie*.

3. Learne, that the word Power, which here is nothing else, but *ignota potestas, authoritas, &c.* signifieth not; 1. Any Naturall Faculty or power in the Predicament of Quality. 2. Or any Habitude, either Naturall, purchased by our industry, or 3. Supernaturall, infused into the soule, by Gods bounty. 1. For the Power of Ruling, whether it be Directive, Imperative, or Executive, belongeth not to us by birth, as naturall powers; nor can we purchase it by our owne industry alone, as we doe Naturall Habitudes: nor is it evermore supernaturall or infused by God, as we see in the Civill Power amongst Pagans; yea it is very probable, that some Preachers may have an Ecclesiasticall Power, who have no Supernaturall, but only their naturall gifts. 2. And a man before he be called to a charge in the State, or Church, may have all the naturall powers or faculties of his soule; and all the naturall, or supernaturall habitudes or abilities that he hath after his calling; and yet not have that power to judge, command, and punish, which he hath after his calling; it hath no reall, but only an intelligible being, which is not to be, but to be understood, conceived, or intelligible; and therefore it is no work of nature, but of reason: and the maine reason of this is; 1. Because the being of this power, which is not potentia, but potestas, *ignota & authoritas*; as also that of the charge or Office to which it belongeth, depends upon a meere assent of the understanding, and destination of the will, in those who choose the person or persons to this charge and power, and of him who is so chosen. Now the assent of the

understanding and destination of the will, (since they are immanent actions, and no wayes transient) cannot produce any reall or permanent effect out of themselves : And yet however it be no reall faculty, *habitude or ability,* yet both can it pose, and indeed it doth presuppose some reall being : for in punishing of Malefactours it poseth sometimes a very reall effect, as that of burning, and hanging of persons ; and before it be, it presupposeth the naturall faculties of the soule, some naturall *habitudes or abilities* therein, as that of *jurisprudence, in Civill Magistrates and Iudges :* sometimes some *supernaturall* *habitudes* also, as that of divine faith, *Ecclesiasticall charges, as in Apostles, Prophets, Evangelists, and Pastors.* 2. Because a man in receiving of such a *Povver, potestas* or charge, findes no reall change in himselfe, as in receiving of a new reall being, or quality.

No more can it formally consist in the reall being, qualities, or effects, that the charge or this power produceth ; for they are all posterior to it.

So it may be defined a worke of reason, or a morall being, whereby he who is sufficiently called, by sufficient assent and destination of the Will of those who call him, and consent of his own, and endowed with sufficient abilities, may justly exercise such acts as they intend by such a calling. I call it, 1. a work of Reason, &c. to the exclusion of the works of Nature. 2. I say, He who is called. Here you have, 1. the Subject of this power, viz. *He.* 2. The efficient cause thereof, somewhat obscurely expressed, by sufficient Calling; and afterward, 3. more distinctly, by the *assent and destination of the Will of those who call him, and consent of the person called.* 4. *Endowed, &c.* Here is expressed the *fundamentum remotum* of this charge, whereby he is enabled to the acts of this power. 5. *May justly exercise, &c.* Here is the *finis*, or act of this power, wherein we have to observe, that this act may be considered, 1. in its naturalitie ; 2. In its habitualitie or facultie ; 3. In its moralitie ; 4. In its particular legalitie. The first is from the naturall faculties of the Soule ; The second, from the *habitudes or abilities* thereof ; The third is from morall *habitudes* in the Will : The fourth from this *potestas* ; the naturall facultie maketh it an act ; the *habitudes or abilities*, an habituall act, or easily produced by the soul, if it be meerly naturall : (but if it be a supernaturall act, *quoad substantiam*, then there must be some supernaturall *habitude*, that supplieth the place both of the deficient facultie, and *habitude or ability*) the vertue of justice in the will, i. a just act : but this morall power, or *ignis*, maketh it a legall and publique act, for what before his calling he could not doe, but illegally, (howsoever he had abilities enough) now after his calling, he can doe legally. *Item*, this morall power induceth a morall obligation to obedience, which all his naturall powers, all his naturall and supernaturall *habitudes*, and all his particular morall vertues and justice, could not doe without it.

This morall power is either private or particular, as the Paternall, Maritall,

(if

(if it be meerly morall) and despotically, in domesticall and such like societies, whereof we speak not; Or publique, as that of the Secular Magistrate, and Ecclesiasticall Iudge: and evermore it produceth an obligation unto obedience in those that are subject thereunto: So the power of the Civill Magistrate binds the Subject to Civill, and that of Ecclesiasticall persons, the people to Ecclesiasticall or spirituall obedience; That of the Husband, the Wife, to conjugall; that of the Father, the Sonne, to filiall; and that of the Lord, the servant, to servile obedience or service.

This power, as it is in Church-Officers, is either *Directive* or *Executive*, and this either *imperative*, or *strictly executive*: Or if you like better of a Trichotomie, it is either Directive, Imperative, or Executive. The directive power of the Church, is that whereby she sheweth us what is to be believed or done; which is done by Teaching, Ecclesiasticall judgements, Lawes, and the interpretation thereof, whereby we are directed and taught. The Imperative power is, whereby she commands what is to be done: as, *Hoc fac*; which the Doctors of the Laws ordinarily expresse, by *jubeo, impero, mando*; and some Kings, by this; *For it is our will and pleasure*. The Executive power is, whereby Ecclesiasticall judgements are put in execution; which is done by binding and loosing, in some wayes answerable to distributive Iustice, remunerative and coercive.

Now to befriend yet more this Mans understanding, and to shew the Christian Reader how fairly I deale with him, and all those of his party, not hiding my selfe, as they ordinarily doe, I give another note very necessary in this matter, which I hope shall discover a great part of these mens cavils and fraudulent sophistications: and it is this: *viz.* That the power *circa Spiritualia & Ecclesiastica*, about Spirituall and Ecclesiasticall matters, is either *intrinsecall to the Church*, i. e. not only about the Church, but also in the Church; as that of Church officers, which is only in the Church or Church officers, in quality of Church and Church officers, as the power to preach, to excommunicate, &c. for no other but Ecclesiasticall persons can preach, or excommunicate; Neither can the Civill Magistrate, or any other, exercise such acts. Or *Extrinssecall*, i. e. about the Church, but not in the Church, in quality of a Church; as when the Civill Magistrate maketh Lawes concerning the Church, in confirming or ratifying her lawes, in making them to be received as well in the State as in the Church; So *Justinian* declared, that according to the Evangelicall doctrine and Apostolicall discipline, all men should be called Christians; otherwayes that they should be declared distracted and infamous persons: and that they that were punished spirituallly by the Church, should afterwards be punished civilly, by the civil Magistrate: as we may see in the first book of the *Codex, tit. de summa Trinitate, tit. de sacrosanctis Ecclesiis, tit. de*

Episc. & Cler. & Orphanotroph. And through all the first thirteen Titles of that book, and elsewhere in the Civill Lawes. But this power to judge, command, and punish, is not Ecclesiasticall, but Civill.

CHAP. II.

The first Conclusion about the Intrinsicall power of the Civill Magistrate in the Church.

THis being presupposed, I put my first Conclusion thus: The Civill Magistrate, *qua talis*, or under the notion of a Civill Magistrate, hath no intrinsicall power in the Church:

1. Because the Scripture, which Independents acknowledge for the only rule of Church-Government, containeth no such thing.
2. Because his authoritie, *qua talis*, is not Ecclesiasticall, but Politicall or Civill, *Ergo*, *qua talis*, it is not intrinsicall to the Church.
3. Because such must be his power or authoritie in the Church, as the acts thereof, at least *in genere morum*, or morally. But the acts of his power, as to punish refractorie persons in a Civill way, by imprisonment, pecuniary mulcts, &c. are not intrinsicall, yea no wayes Ecclesiasticall, *Ergo*, no more is his power or authority.
4. Because the authority that is intrinsicall unto the Church, must be exercised by Ecclesiasticall persons. But so is not that of the Civill Magistrate. The Minor is certaine, because it is only to be exercised by the Civill Magistrate, or his officers; and not by Elders of the Church: as when he imprisons any man for his disobedience unto the Church, or puts Apostates, or some abominable Hereticks to death, as *Servet. &c.* And it is a certaine maxime, that, *Ecclesia nescit sanguinem*: as may appeare by sundry Canons of the Canon Law. *Ergo*, The Major is indubitable, because the power, and the exercise thereof belongeth unto the same sort of persons.
5. Because the Civill Magistrate himselfe, *qua talis*, is no Ecclesiasticall person, or Intrinsicall unto the Church, since he may be a Pagan; how then can his authority be Ecclesiasticall, or Intrinsicall unto the Church, since the authority of a person out of the Church, *qua talis*, must be Extrinsicall, or out of the Church?
6. Because the object of the intrinsicall power of the Church is principally *in medijs*, things that are spirituall, or for spirituall ends; But so is not that of the Civill Magistrate; since oftentimes he knoweth him not, as when he is a Turk or a Pagan.
7. Because this opinion confounds the Kingdome of this World, with that of Christ, in granting unto the Civill Magistrate the Intrinsicall power of the Church, which Christ only granted unto the Ministers thereof, viz. unto Preachers, Teachers, and ruling Elders. But so should it not be; for Christ distin-

distinguished these powers, when he commanded to *give unto God that which is Gods, and unto Caesar that which is Caesars*, Mat. 22. 21.

8. Because the immediate rule of the intrinsecall power of the Church, is only Gods Word, formally, by consequence or presupposition: so is it not in respect of the Civill Magistrates power, which is immediately and formally ruled by the Lawes of the State; *Ergo*, the Civill Magistrates power is not intrinsecall unto the Church.

9. The intrinsecall power of the Church is only Ministeriall, no wayes Despoticall, Imperiall, Regall, Majesticall, or Majestie: So is not that of the Civill Magistrate, in taking the word in a large signification, as it is sometimes, for the supreme and subalterne Magistrate; For the power of the Civil Magistrate, at least in the Supreme or Prince, is not Ministeriall, but sometimes Despoticall or Lordly, sometimes Imperiall, sometimes Regall, sometimes Aristocraticall, sometimes Democraticall, and evermore Majesticall. *Ergo*, The Assumption is certaine; so is the Proposition: for they who have this intrinsecall power in the Church, are only Christs Ministers and Servants.

10. Because (as we said heretofore) not only the Civill Magistrate sometimes is not a member of the true Church of Christ, but is a member of the Antichristian Church, yea sometimes not so much as Christned, or a Christian by name; as the Turk, the Emperour, the French King, and some others, who by maxime of State, have made some Edicts in favour of true Christians, for the exercise of their Religion. But how shall he that is not in the Church, that is no true Christian, yea that is an Antichristian Christian, yea not so much as a Christian by name, but an open Enemy to the name of Christ, as *Herod, Nero, Dioclesian, Julian* the Apostate, that are externall unto the Church, have any intrinsecall power in the Church?

11. Because the Civill Magistrate hath no intrinsecall power, either directive or executive, in common Trades, as that of Brewers, Shoemakers, Carters, Watermen, &c. whose trades are within the reach of Nature, and which he directeth only extrinsecally: Neither knoweth the King how to brew, how to make shooes, &c. neither can he brew, or make shooes: How much lesse then is it needfull that he have any interne power, either directive or executive, in Ecclesiasticall matters, which are altogether spirituall and supernaturall, above the reach of all naturall prudence, and quite out of the sphere of his activitie.

12. By the same reason the Civill Magistrate should have an internall power both directive and executive, over all Oeconomicall Societies under him, viz. over the Husband and the Wife, the Father and the Son, the Master and the Servant. He might direct them in their duties, and execute their charges intrinsecally, and so doe the duty of a Husband, of a Father and Master in all things, in every mans familie, which could not but be found very absurd, impious,

impious, and altogether intolerable. Heretofore the Independents did, as much as any men, complaine of such an absolute and independent power in the King: How then is it, that now they grant it?

13. If such an intrinsecall power in Ecclesiasticall matters, be a part of all civill Magistrates power; then the Magistrates who have it not, are not compleat and perfect Magistrates, since they want one of the principall parts of the civill Magistrates power, *viz.* The intrinsecall, directive, and executive power in Ecclesiasticall matters. But the consequent is untrue, yea criminall, and trayterous; for many Pagans, Antichristians, yea in *concreto*, and in *sensu composito* have a full and perfect civill power over their Subjects, and yet are destitute of all such intrinsecall or Ecclesiasticall power, either directive, or executive; since neither they know nor will know the word of God, which is the only directive or regulative principle in Ecclesiasticall matters & Government: neither ever do they or will they exercise any of these powers; yea they renounce them both. Now morally he is not said to have power to exercise an Act, who never exercises, nor will exercise it, but renounces it, and all power unto it. *Ergo*,

14. If the civill Magistrate, in qualitie of civill Magistrate, hath any such intrinsecall power or authority about the Church, Church businesse, and Religion, then must it not be called only a politicall, civill, or secular, but also an Ecclesiasticall and spirituall power; Yea, the civill Magistrate, and his power, must as well be defined by spirituall and Ecclesiasticall actions of direction and Government, and by spirituall and Ecclesiasticall matters, as by civill actions and matters; for it is ordinary to define all faculties, habitudes, and all naturall or morall powers and authorities by their acts and objects whereunto they have any intrinsecall reference, as *visum per visibile; auditum per audibile; Logicam per λόγον; Phisicam per φύσιν. &c.* But so is it not of the civill Magistrates power, for neither is it called *Ecclesiasticall*, Religious, or Spirituall; neither is it the custome of any learned Politician, who ever defined it exactly, to define it in such a manner. *Ergo*;

15. If it were so, the civill Magistrate could not be a good Magistrate, unlesse he ruled the Church well; for in omitting this, he should omit the principall part of his office, so not being skilled in Divinity, he should be unworthy of his charge, and worthy to be deposed, which I beleieve none but Independent Magistrates will grant.

16. Yea, to be a true Magistrate, and acquit himselfe of his charge, he must be an Independent; for to acquit himselfe of the charge of a civill Magistrate, he must rule the Church well; to rule the Church well, he must rule it in the Independent way, (for Episcopall Government is naught, not being so much as essentially Ecclesiasticall Government, and Presbyterian Government, if they be beleaved, is nothing else but Episcopall Government) to rule

it in the Independent way, he must be an Independent. *Ergo, à primo ad ultimum*, to be a true or lawfull Magistrate, he must be an Independent: This, for any thing I can see, falleth very little short of Treason, for howsoever happily they intend it not, yet they tend as fast as they can to it.

17. That morall power, whereof the externall acts are morally impossible, is morally impossible: But such is that intrinsecall power in the civill Magistrate, about Spirituall matters in the Government of the Church, *Ergo*, That intrinsecall power, &c. must be morally impossible. The Major proposition is certain, for neither God, nor Nature, nor men in their right wits ever ordained any morall power, whereof the act is morally impossible; for active powers are only for their acts, as for their ends; now if the end be impossible, so must that which is for that end, be impossible; and if it were impossible to saile, we should never build ships to saile with: I prove the Minor, for I put the case there were an Oecumenicall Councell, as hath been seen in former times, and may be in times to come; then should it not be possible for any Christian Magistrate to put in execution, any such power over an Oecumenick Councell, unlesse he were an Oecumenick Magistrate, to whose authority it could submit: But such a Magistrate morally is not like to be found. &c.

18. If the King and Parliament, or any civill Magistrate be judge betwixt us, and the Independents, then must the Independents submit to their judgement and command: If so, how is it, that against the Lawes of the Kingdom, and their own Tenets, they erect so many Independent Churches without their permission and consent, and that the Independent Ministers of the Synod in printed bookes have divulged their judgments, upon the matters in debate in the Synod, and brought in so many novelties in Religion, and all this against the formall Ordinance of both the Houses of Parliament, to which they pretend so much submission?

19. This opinion maketh all Ecclesiasticall power unnecessary, and superfluous; for since the civill Magistrate has an intrinsecall power, both directive and executive to govern the Church, as this *M. S.* would make us beseeye; what need is it, that the Ministers of the Church have any such power, for the civill Magistrate has power enough to govern both the State and the Church? But the Ecclesiasticall power is not unnecessary or superfluous, since God hath ordained Presbyteries, and some in the Church to be Rulers, and others to be ruled: For it is a Maxime both in *Nature* and in *Grace*, that *Deus et Natura nihil faciunt frustra*, *Ergo*, the Independents opinion, whereof these absurdities follow, must be false.

20. Because the Evangelists, Prophets, Pastors, Doctors, and other Christians of the Primitive Church, would never acknowledge any such authority in the civill Magistrates, or obey them, as we see throughout all the History of the Acts, and of the Primitive Church.

21. If Kings, Parliaments, and the civill Magistrates have any internall *Directive, Imperative, or Executive* power over the Church, either it should be Supream and Sovereign, or Subaltern; if Supream, or Sovereign, then we have Kings in the Church; yea some higher Offices and Officers in the Church, then that of the Apostolate and the Apostles, which is contrary to St. Paul, 1. Cor. 12. Rom. 12. Eph. 4. If *Subalterne*, then the King, and Parliament, and all Magistrates are subject to some Ecclesiasticall power, and are not supream Iudges in the Church.

22. If the Magistrate have any such power, either the Supream, or Subaltern Magistrate has it: But the supream has it not, as we have seene; nor the Subaltern; for what reason, that every Justice of Peace, yea be he never so ignorant in Divinity, or never so vicious in his life, should have power over a whole Nationall or Oecumenicall Synod? It is not possible, for he has no power over all the Churches that they represent; neither did ever all the Churches send their Commissioners to the Synod upon any such tearmes; neither has it ever been acknowledged by any Synod; how ridiculous were it to think, that every Justice of Peace, who has not so much liberty as to enter in to this present Synod, should notwithstanding rule it, or domineer over it? Neither did ye grant so much authority, as I beleeeve, to the civill Magistrate in your Synod in the Netherlands. But what reason is it that the subalterne Magistrate of one Towne, should rule over the Synod, rather then the Magistrate of the Towne from whence is sent an other Commissioner?

23. If the civill Magistrates or any King *qua talis*, be a Ruler of the Church, or have any intrinsecall authoritative power to rule it, he should have the same right to it, that he hath to the State or Kingdome: so some Kings (as in Hereditarie Kingdoms) should be Kings and rulers of the Church by birth.

24. Some by Warre, Invasion or usurpation, which is a pretty way to obtain power in the Church.

25. By money in buying of a Principallity, and so by direct Simony.

26. By trocquing and exchange.

27. A Woman, since she may be Queen, might be a Church Ruler, and so speake in the Church, which St. Paul directly prohibith them.

28. A Prince, being a known Atheist, or a Magician, should have an internall power to rule the Church, and so be a member thereof; for his Atheisme and Magick could no more hinder him from being a Ruler in the Church, then in the State: Neither is it possible, that the Ruler of a Church or of any other Society should not be a member thereof; if so, the Church should be very well guided, and have holy members: But this is against the principles of Independency, for they will acknowledge no man for a Member of their Church, unlesse it appeare, that he have the power of Piety and of Sanctifying Grace.

29. Children, and Babes, who may be Kings, should be Rulers of the Church: So they, who have not the use of reason, should rule the Church without reason.

And if it be replied, that they might guide the Church by their Counsell, and other Officers:

Ans. 1. God is not served by Commissioners and Proctors, in the Church as in the State: Whatever charge God layeth upon Church-men, they must carrie their own burden themselves, and not lay it upon others. 2. By the same reason, other Ministers of the Church might doe the like, and so they likewise might be born Gods Ministers, as the King, and so have need of no vocation at all; but every man, according to his phantasie, might exercise his gift of Prophecy, just for all the world as they doe amongst the Independents.

30. Yea, mad men might rule the Church, since their madnesse hinders them not to be Kings, when they have right to the Crowne, so might mad men be Preachers also: for if madnesse hinder not a Prince or a King to be a Ruler in the Church, or any other to rule the Church; no more should it hinder any other Minister to be a Preacher, since there is the same reason for them all.

31. It is a commandement of the Apostle, 1 *Tim.* 3. That no man be admitted a Iudge in Christs Church, but after due examination, *viz.* of their life and Doctrine: But Magistrates, and especially the supreme Magistrate, in taking the word in a large signification, are not so admitted: and some of them cannot be so admitted, as Princes, who are Infants, mad, &c.

32. Whosoever hath any Ecclesiasticall power must be called of God, as *Aaron*, Heb. 5. 4. and Christ took not this honour, but after a lawfull vocation. But Princes and Magistrates are not so called of God, as *Aaron*.

33. He who hath any intrinsecall power in the Church, must first accept of it, and have some internall vocation, before that he have it: But many Magistrates accept not of it, nor have they any internall vocation, as Papists, who will not accept of it, neither have they any vocation to it.

34. If the Civill Magistrate have any such power, either he hath it, as a Magistrate, as a Christian, or as a Christian Magistrate. But he hath it not as a Magistrate: for, as a Magistrate, only he ruleth the State, and not the Church: and if he had it, as a Magistrate, all Magistrates, yea *Nero*, *Julian* the Apostate should have it, as we have proved. Not as a Christian; for then every Christian should have that power, yea, a Cobler, as well as a King: *nam quod convenit alicui, quia tali, convenit omni.* Nor finally, as a Christian Magistrate; for as a Christian Magistrate, he hath no more then as a Magistrate, and a Christian: Now he hath it not as a Magistrate, and a Christian: for Christianity augmenteth not the power of a Magistrate, since it is not of the same

kinde : for if it should augment it, or increase it, it should be some part or degree of Magistracie, which is false ; Neither if it could be augmented or increased, could it receive any increase, but either extensive or intensive, in its parts or quantity, or in its degrees : But since Christianity is not a part or a degree of Magistracy, nor Magistracy of Christianity, the one cannot increase or augment the other.

35. If we should have a Toleration of all sorts of Religions, put the case of 365. as *M. S.* wisheth ; and that the King were Iudge in all ; then he must have an intrinsecall power in all those Religions, and all the severall Churches that professe them, and consequently he must be a member of every one of them, and so of 365 Religions : For, whosoever hath an intrinsecall power in the Church, or is a Governour of it, must be a member, yea the principall member of it : But the King must not be of so many, viz. 365 Religions ; *Ergo*;

36. If the King be not of all those Churches Religions, then either he must be of one, or none of them : If of one of them only, then he shall be partiall in judging and ruling them all, and so an incompetent Iudge : If of none, so indeed he shall be indifferent and impartiall, but a very dangerous man of no Religion at all : and so cannot be a competent Iudge, unlesse he be of no Religion at all. But it were better to quit such a power, then to have it upon such termes.

37. We have examples of Kings punished for interposing themselves in matters of Religion, which cost some of them no lesse then their Crowns : as we read of *Saul*, 1 *Sam.* 13. 8, 9, &c. Others were stricken with leprosie, as *Uzziah*, for undertaking to sacrifice : And howbeit that before he had been a glorious and a triumphant King, yet for that act was he stricken with leprosie by God, and opposed by *Azariah* with fourscore Priests, valiant men, who thrust him out from thence : so dwelt he severall in a house, being a Leper ; for he was cut off from the house of the Lord. All this saith the Text, and no lesse ; 2 *King.* 15. 5. 2 *Chron.* 26. 16, 17, &c.

38. The Civill Magistrate may be received unto the Magistracy, before he be a member of the Church : for the Independents receive no man, yea, not the Kings Majesty, and the Parliament, to be members of their Church, but after a long tryall : Yea, however they professe the Orthodox Religion, and live Christianly, not giving offence to any man, *Ergo*, in such a case the civill Magistrate is out of the Church, and so must his authority be ; and consequently, neither he, *qua talis*, nor his authority is intrinsecall unto the Church, so long as he is out of the Church ; for the Magistrates authority can be no more intrinsecall unto the Church, then the Magistrate himselfe is.

And if it be said, that the Civill Magistrates authority is intrinsecall unto the Church, but not the Civill Magistrate : I answer, That then the Church hath

hath the civill Magistrates authority, and not his person ; so the Church hath the Magistracy, and not the Magistrate, and so the Church has civill, viz. Imperiall, Royall, or Despoticall authority over the subjects : But that cannot be said, for it is Treason ; Christs Kingdom is not of this world, and the Church beareth no materiall sword.

39. The Intrinsicall way to governe Christs Church is convenient unto Gods wisdome, since it is an act of wisdome, and divine providence : But an Intrinsicall power granted to Heathen, and Antichristian Christians, and Magistrates, to govern Christs Church, is not convenient unto his wisdome, but repugnant unto it ; for it is, as if he should choose a Wolfe to keepe the Lambs, and a Kite to shelter the Chickens, which are not meanes convenient unto such ends.

40. Such a sort of Government is repugnant unto Gods mercy towards his Church, for how is it credible that he, who has given Christ his onely Sonne for his Church, to redeeme her, should give her Antichrists and Pagans to leade her away from Christ to Antichrist, yea to the Devill, and Hell it selfe, from which he hath redeemed her.

41. I might here aske what Magistrate has this Intrinsicall power, whether the Supream, or the Subalterne ? If the Supream, then he has such an authority in the Church, as in the State, viz. Monarchicall, Despoticall, Imperiall, Royall, &c. Aristocraticall, or Democraticall ; so the Government of the Church is not one, but manifold, and may change, and be diversified, as the governments of this world : If the Subalterne has it also, then it must be derived unto him from the Prince or Sovereigne ; *Nulla enim potestas, nisi in Principe, aut a Principe* ; there is no power, but in the Prince, or from the Prince, so Ecclesiasticall charges shall be venall or saleable, as Subalterne Magistracies in some Kingdomes are, where the only way to be preferred unto them, is, that notable Maxime of old Judas, *Quantum mihi dabitur ?*

CHAP. III.

The second Conclusion about the Extrinsicall power of the Civill Magistrate, in Ecclesiasticall matters, proved by Scripture.

Conclus. II. **T**He Civill Magistrate hath an extrinsicall, both Directive and Executive power about the Church, whereby not onely he may rule it by Politicall Lawes, as Pagan, but also as Christian ; because he is, or should be a Nursing Father of the Church, *Esay. 49. 23.* who 1. is bound to admit in his Kingdome the true Church, and true Religion. 2. He has power, not to admit it, to reject it, yea when it is not received or approved, and confirmed by his secular and civill authority, to reject it, and exile it, however he do it not as a Nurse of the Church. 3. If the Church be corrupt,

rupt, and Church Officers negligent in their charge, and will not reforme it, he may command, yea compell them to do it. Or if they will not, he may extraordinarily do it himselfe. 5. When the Church is Reformed, he may command them, when they are negligent, to be diligent in their charge. 6. If they oppresse any man in their Ecclesiasticall judgements and censures, against the Lawes of the Kingdome, he may desire them, yea, command them to revise their judgements; and in case they reforme them not, command them, yea compell them by his civill power, to give him satisfaction, according to the Lawes of the Kingdome, if they derogate not from the Law of God. 7. He may, yea he is bound to provide sufficient maintenance for the Ministers of the Churches, and to take a care that their meanes be not delapidated, and that they be not Sacrilegiously robbed of them. 8. And what here I say of the Church, I say also of Universities and Schooles, that are the Seminaries of able men for the Church. 9. He may grant unto the Church some Liberties, Priviledges, or Immunities, as sundry Princes have done, and confirme them by Law, as we see in the Civill Law. 10. He is bound with his Civill power to maintaine the Order, and Discipline of the Church; and consequently: 11. To hinder all disorder in it. And 12. By his Civill Authority, to compell all refractory persons to obey the Church. And 13. To banish, and exile all Sects, Schismes, and Heresies, as we may see by sundry of the Roman Lawes, and especially in the first 13. Titles of the first booke of *Iustinians* Codex, in the Pandects and else where. All this we grant to the Civill Magistrate; and if the *Quinq' Ecclesian* Ministers with the rest of that Sect contest it not, we need not to prove it; only we say, that he doth all this by a Civill and Secular, Supream, Imperiall, Royall, Aristocraticall, or Democraticall, Legislative, and coactive Power, armed with the sword, howsoever extrinsecall to the Church; but more Absolute, Independent, and Potent *in suo genere*, then any Ecclesiasticall Power whatsoever, which is Intrinsecall to the Church, which is no waies Absolute, nor Independent, but Dependent; no waies Coactive by Externall force, but Spirituall, meerly Ministeriall (howsoever imperative in the name of God) that cannot make any Lawes, but of things meerely Circumstantiall, much lesse abrogate the Lawes concerning the constitution, and Government of the Church, already made by God in his Word.

Now that the Magistrate hath an extrinsecall Power over the Church, in compelling all refractory persons to submit themselves to her just commands, since *M. S.* seemeth to question it, and desireth a prooffe of it, I am ready to satisfie his desire herein. Wherefore I prove it,

1. From sundry examples of the Iudges, and Kings of the people of God, in the old Testament, *Exod. 32. 27.* *Moses* commanded the Levites to kill about three thousand of the Ring-leaders, or principalls of those that adored

red the golden Calfe; in the performance of which service the Text saith, that they *consecrated themselves unto the Lord*, verse 29.

2. *Dent. 22. 11.* to the end of the Chapter, we read how the rest of the Tribes of Israel resolved to warre against Reuben, Gad, and the halfe Tribe of Manasseh, for building of an Altar (as they believed) in transgression against the Lord, which they would not have done, had they not conceived it to be just.

3. *Iudg. 6. 31.* Joash ordained thus, *He that will plead for him, i. e. Baal, let him be put to death.*

4. *1 Kings 15. 12.* Aſa removed all the Idols that his fathers had made, 13. And also Maachah his mother, even her he removed from being Queene, because she had made an Idoll in a Grove, and Aſa destroyed her Idoll, and burnt it by the brooke Kedron. Here Aſa punisheth his owne Mother for Idolatry, and destroyeth her Idoll: so no doubt may the Civill Magistrate doe with all false Doctrine, Worship, and Discipline, false Doctors, Worshippers, and Church Governours; he may abolish them, and punish their persons, according to the quality of their false Doctrine, Worship, and Discipline, and 2. *Chro. 14. 4.* He, i. e. Aſa commanded Iudah to seeke the Lord God of their fathers. 5. He tooke away the high places.

Chap. 15. 12. *They entred into a Covenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.* 13. *That whosoever would not seeke the Lord God of Israel should be put to death, whether small or great, whether man or woman.*

5. *2 Kings 10.* from the ver. 18. to the 31. Iehu destroyeth Baal, all his Images, Prophets, Priests, Servants, and Worshippers, and this fact is highly commended, and recompenced by God himselfe, ver. 30.

6. *Iehosaphat, 2 Chro. 17.* tooke away the high places, and Groves out of Iudah, ver. 6. He sent his Princes, the Priests and Levites to teach throughout all Iuda, ver. 7. 8. 9. and Chap. 19. he reformeth the two Sanedrims, and establisheth Amariah the chief Priest over them in all matters of the Lord, and Zebadiah for all the Kings matters: which he could not lawfully doe without some power. Now we shall shew hereafter, that it cannot be Intrinsecall to the Church, since he was no Ecclesiastick Person, Ergo it must be extrinsecall.

7. *2 Kings 11. 18.* Under the King Iehoash all the people of the Land went into the house of Baal, and brake it downe, his Altars, and his Images brake they in pieces throughly, and slew Matton the Priest of Baal; this they did in vertue of their Covenant betwixt the King and the People, with their God; and it is approved in Scripture, as it appeareth by the Text.

8. *2 Kings 18. 4.* Ezechias remooved the high places, and brake the Images, and cut down the Groves, and brake in pieces the brasen Serpent, that Moses had made, for unto those daies the Children of Israel did burne Incense to it. Here not only is Idolatry put downe, but also the High Places remooved, and the brazen

brazen Serpent, a thing in it self indifferent, but yet *ex instituta Divina* set up, put down, when the people abused it in matter of Religion : Wherefore then may not the Civill Magistrate doe as much with Independency, if it be found contrary to true Doctrine, Worship, or Discipline ?

So, 2 *Chron.* 31. He reformed the Discipline, v. 2. and provided sufficient maintenance for Church-Officers.

9. *Josiah*, 2 *Reg.* 23. put down the idolatrous Priests, whom the King of *Judah* had ordained to burne incense in the High places in the Cities of *Judah*. He slew all the Priests of the High places, whether they were Idolaters, or not : for the Text here hath no distinction, and therefore it is not to us to distinguish. So that no Kings dispensation, Toleration, or command, can excuse any man from suffering, if he sinne against God, if the Magistrate that succeedeth him will doe his duty.

10. So *Manasses* reformed the Church, 2 *Chron.* 23. 15. and 11. 5. See the example of *Ezra*, *Ezr.* 9. & 10. and of *Nehemiah*, *Neh.* 13.

11. So did *Nebuchadnezzar* ordaine, *Dan.* 3. 29. Therefore I make a Decree, that every People, Nation, and Language, which speaketh any thing amisse against the God of *Shadrach*, *Mesbach*, and *Abednego*, shall be cut in pieces, and their houses shall be made a dunghill ; because there is no other God that can deliver after this sort.

Neither need I to speak, 12. of *Darius*, 13. *Cyrus*, 14. *Darius Hystaspes*, 15. *Artaxerxes*, and other Pagan Princes, who imployed their Civill power about Religion, *Esd.* 1. 1, 2, 3, 4. and 4. 17, 18, 19, &c. and *Nehem.* 7. We have yet some other examples, 16. of *Phineas*, 17. *Heliah*, 18. *Mattathias*, 19. *Judah*, and some others, who in quality of extraordinary Iudges, punished Hereticks and Idolaters, yea some of them by death, *Num.* 25. 8. 1 *King.* 18. 40. 1 *Macch.* 2. 2 *Macch.* 36. Now howbeit these acts of extraordinary Iudges are not to be drawn into consequence by private persons : neverthelesse they are to be imitated by ordinary Iudges : for, what they did extraordinarily in respect of their calling, and in quality of Iudges, ordinary Iudges should doe it ordinarily, since it is their ordinary charge, as the others extraordinarily, and is commended in Scripture.

We have some examples in the New Testament : in *S. Peters* person, who in quality of an extraordinary Iudge, when there was no Christian Magistrate, put to death *Ananias* and *Saphyra*, for their hypocrisie and dissimulation, *Act.* 5. 5. 10. How much more might he have done it for Heresie, which is worse ? And *S. Paul* strook *Elymas* the Sorcerer blind, because he would have seduced *Paulus Sergius* the Proconsul from the faith, *Act.* 13. 8, 10. because the Magistrate did not his duty, or because there was no Christian Magistrate in those times. Now what they did as extraordinary Magistrates, not being ordinary, the ordinary Magistrate may doe it ordinarily, as an ordinary act of his charge.

We

We have also the expresse commandement of God, to punish the Idolater, Heretick, or *false Prophet, and dreamer of dreames*, be he never so neare to us, *Wife, brother, sonne, friend, &c.* Deut. 13. 1. And the reason is, because *He hath spoken to turne you away from the Lord your God*, v. 5. 10. So, whosoever seduceth us from the Lord our God, as Hereticks, are to suffer, if they be pertinacious; Yea, whole Cities are to be destroyed for this sin, ver. 15. See *Exod. 22. 20. Deut. 17. 2.*

Yea, it was not so much as permitted to the people of God to make any Covenant, or mariage with Idolatrous people, for feare of turning them away from Gods service, *Deut. 7. 1, 2, 3, 4, 5, 6. Exod. 34. 11. 15. Ezra 9. 10. Nehem. 9.* And this was signified by a prohibition, not to let their cattell so much as gender with a divers kind, nor to sow their ground with mingled seed, nor to wear garments mingled with linnen and wollen, *Levit. 19.* as *Zepperus in Explanatione legum Mosaicarum forensium*, l. 4. c. 2. expounds it.

We have the Romane lawes, in the first Book of the Code of *Justinian*, through all the first 14 or 15 Titles, and elsewhere, to this very Head.

So we have solemn Covenants in Scripture, to observe the Law of God, and consequently the first Commandement, and so to destroy Heresie and Schismes, which are contrary to it: As (1) that of *Moses*, pronouncing sundry benedictions to the keepers, and curses to the transgressors thereof, *Deut. 27. & 28.* (2) Of *Ioshua*, 23. & 24. (3) Of *Asa*, 2 *Chro.* 15. 12. (4) Of *Joash*, 2 *Chro.* 23. 16. (5) Of *Josiah*, 2 *Chro.* 34. 30. (6) Of *Ezra*, c. 10. 3. (7) Of *Nehemiah*. chap. 9. v. 28. and 10. 1. to the 30. They make a sure Covenant and write it; and enter into a curse, yea and that with an oath, to walk in Gods law, &c. so far were they from tolerating Hereticks and Schismaticks, that might turne them away from it, as our Independents goe about to doe. Our own Covenant also obligeth the Magistrate to punish all Hereticks and Schismaticks, and the People to assist him herein: yea, the Independents themselves, in as much as they have entred into the same Covenant, stand equally obliged to reform Religion, according to their power. Now God hath given them the power to reforme it, in punishing Hereticks and Schismaticks, according to their demerits; which if either We, or They doe not, we are forsworne, and God one day will call us to an account.

CHAP. IV.

Containing our Adversaries Evasions.

NOW what sayes *M. S.* to all this, who was so desirous of some proofes from Scripture?

His first Answer is, That *A. S.* bringeth those Examples, for want of better Arguments.

A. S. Rep. 1. And so he jeereth Gods Word. 2. Wherefore are not Arguments drawne from Gods Word, good enough in matter of Religion?

D

3. These

3. These Examples are approved in Scripture, and therefore may very well have the force of a Command.

M. S. 2. His second Answer is, that none of the good Kings of *Judah* ever offered any violence to the true Prophets of the Lord.

A. S. Repl. Neither say I any such thing, only I say they had a Royall, or Politicall Power (which was extrinsecall unto the Church, or of another nature, as your Apologists speake) to conserve the true Religion ; and in case of corruption to reforme it.

M. S. his third Answer proves nothing for the persecuting , annoying, crushing, disgracing, banishing, fining the Apologists, whom himselfe (more then once, or twice) acknowledgeth for very Pious, Godly, and Learned men.

A. S. Neither bring I them to prove any such thing , I hope they shall prove no false Prophets , Hereticks , Schismatics , to be so dealt with.
2. Only I bring these Passages to prove, that the Civill Magistrate may, and is bound in duty to punish all false Prophets, Hereticks and Schismatics, whoever they be. And howbeit they could perchance finde favour enough to establish themselves in one time, by a Princes Authority , yet notwithstanding all that another, or the very same Prince upon better information, yea, or a subsequent Parliament may, nay ought to revoke any such favour so granted them, and to punish the Sectaries, as those good Kings did. Whereas he saith, that I acknowledge the Apologists for Pious Persons ; I Answer ; Heretofore I judged so of them, by a judgement of Charity, which beleeveth all things ; but I would pray him, and them both, under pretext of such a charitable Iudgement of mine, not to be too licentious in broaching, or publishing of erroneous Opinions, least they make me to write some Booke of Retractions , which he, and they will certainly force me to doe, if they continue : Neither shall I be ashamed if they deceive me, but I hope better things of them : And God forbid that they should goe on upon his violent course, rather to suffer death, then to change : God change his heart, and I hope in his Mercy he shall doe it.

M. S. 4. He saith : Neither did any of those Kings ever compell any man to the Iewish Religion, nor yet to professe the Iewish Religion against their judgements.

A. S. They could not compell their heart or will, but at leastwise they hindred them from the Externall Acts of Idolatry, and other Religions, so far forth as death could hinder them, as appeared from all those Texts. They could also compell their externall actions, rend the members of their body to give no offence unto the Church of God ; If they could not cut off an ill will, yet could they cut away an ill tongue.

M. S. 5. Answereth. It was permitted to Persons of other Nations to live amongst them without being Circumcised, yea or without smarting for want of it.

A. S. But

A. S. But he bringeth no Text of Scripture to prove, that when the *Jewes* were a free people, and had good Rulers, they then permitted any such uncircumcised men to live amongst them. 2. Neither doth this any thing against my Argument, which only proveth a Politicall Power in the Civill Magistrate, who is Extrinsecall to the Church, whereby he might punish Idolaters, false Prophets, and Priests, for their Idolatries, false Doctrine, and Worship. 3. If he did it not, he sinned against the Covenant. 4. However such might live amongst them for some time uncircumcised; yet could they not be Inhabitants, or true Denizens without Circumcision. 5. Much lesse was the Religion of uncircumcised Persons tolerated amongst them in the times of good Judges, or Kings, as appeareth by all those Texts. 6. But least of all had they power to write Bookes against their Religion, as the Independents doe here in face of the Parliament, and the Assembly against ours. 7. Yea they could not so much as take a stranger to their Wife, as we read, *Ezra* chap. 9. and 10. and in the Covenant, *Neh.* 10. ver. 30. and 13. 23, 24, 25. where it is said, that *Nehemiah* smote them for such Marriages, and pluckt off their haire, v. 27, 28. And *Ezra*, chap. 10. made them to put away their strange Wives, and such as were borne of them. Wherefore then may not the Christian Magistrate doe as much?

M. S. 6. *Ans.* Nor doe we ever read that ever they attempted any thing against any Sectaries, or Schismatics (as *A. S.* would call them) which yet abounded in great variety, and numbers amongst them, as Scribes, or Pharisees, or Herodians, or Persons of any other Sect in the Profession of the Jewish Religion, that lived peaceably in their State. Idolatry and Idolaters were, as it seemes, the adequate Object of their coercive power in matters of Religion.

A. S. Repl. But we read, that they attempted something against false Prophets, if death be any attempt against them, as all the Texts, cited by me, shew evidently. 2. I deny your Consequence; we read it not, *Ergo* it was not, for we cannot argue *a testimonio negativo*, yea, not of Scripture, unlesse it be in things necessary to salvation, such as are not Histories of particular facts. 3. The cause wherefore we read it not is, because under good Judges or Kings, they were never tolerated: ill Kings would not punish them; but their examples are not to be drawne in Consequence. 4. As for the Scribes, Pharisees, and Herodians, no wonder, if they were not punished. 1. For these Sects begun very late, not long before the coming of Christ, when the Religion was mightily corrupted, which Christ came to reforme. 2. Because the *Jewes* were not then a free people, neither had they the Civill Power absolutely in their owne hands. 3. They had no good Rulers. 4. No more were the *Sadduces* punished, who denied Gods Providence, the Resurrection of the Body, the Immortality of the Soule, and all spirituall natures, as some testifie of them; and yet they were more punished by Gods Law, then Idolaters;

laters, since their error was greater ; so should the *Herodians* have been punished, since they tooke *Herod* to be the *Messias*, and that he should come againe after that he had been stricken by the Angell ; and yet they were not punished. 5. The Idolaters were to be punished, and yet they lived in profession of the Iewish Religion, for they apostatized not. It is false, that the Idolatry was the adequate Object of their coercive power, for they also were punished, who married strange Women, &c. It is also a mistake in him, to think, Scribe was the name of a Sect, it is not the name of a Sect, but of an Office, or Profession ; for one man may be a Scribe, and a Pharisee ; a Scribe by his Office, and a Pharisee by his Sect ; as you may see, *Mat. 22. 35. Then one of them, viz. of the Pharisees, which was a Lawyer, asked him a question: A Lawyer, i. e. a Scribe as Mark interprets it, chap. 12. 28. And one of the Scribes, whom Matthew calleth one of the Pharisees. 2. Esdras also was a Scribe, and no Pharisee. 3. It is commonly thought by Divines, that there was three sorts of Scribes, Some about the King, which they prove from 2 Sam. 8. 17. Sariah was the Scribe, and 20. 25. Sheva was Scribe, see 2 Kings 12. 10. and 22. 3. Others were Publick Notaries, as were the Kenites, that came of Hemath, the father of the House of Rechab, 1 Chronicles, 2. 25. who had no Heritage with the rest of the Tribes, see Ier. 32. 11. where yee see an Evidence drawn up by such a Notary, and what was the custome in drawing up of such Evidences. Others were as it were Doctors, or Professors of the Law, whose charge was to write the Law, and to expound it in the Temple, and in the Synagogues, wherefore they were called Νομοι Lawyers, *Matth. 7. 29. and 17. 10. and 23. 13. Mar. 12. 28. Luk. 7. 30. and 11. 46. and wise men, Ier. 8. 8. 1 Cor. 1. 19. None of them all were accounted for Sectaries.**

M. S. 7. Answ. P. 51. Sect. 21. Nor did they, nor were they to inflict any outward punishment upon every kind of Idolater, though of the Iewish both Nation and Religion; as first, not upon covetous Persons, who yet are a kind of Idolaters : Nor secondly, upon those, who yet worshipped the true God of Israel, though with some violation of the second Commandement, as when they sacrificed upon the High Places, &c. But 1. Vpon such only, who apostatized from the God of Israel ; and yet 2. Not upon such simply, as such, but as attempting to draw away others of the People unto the same Idolatries with them.

*A. S. 1. It is an untruth, that they punished nor, or at least were not bound to punish all Idolatry, properly so called, since we have produced you formall examples, and Covenants to the contrary ; as *Exod. 32. 27. Dent. 22. 11. 2. Neither were they Apostates, that pleaded for Baal, and yet a sentence of death was given against them conditionally, Iudg. 6. 31, or they of whom it is spoken, 1 Kings 15. 12. 2 Chro. 14. 4, 5. 3. Neither could the small ones in the 15. chap. ver. 13. yet be Apostates, or entice others to Idolatry : and yet in case of Idolatry, or of not seeking the Lord, they were to dye. 4. Nor*
read*

read we, that *Maachab* the Kings Mother, who was punished, was an Apostate. 5. Or those that are mentioned in *Esdra*s, and *Nehemiah*. 6. Yea when the Kings, or people fell away to Idolatry, we never finde that they apostatized; for then they should have been no more Gods people. 7. Only they joyned Idolatry with the service of the true God; yea our Divines in disputing against Papists, maintaine the Papists are Idolaters, for the adoration of Statues and Images; and that the people of the *Iewes* were not so mad, as to have imagined their Statues or Images to be true Gods: only they adored God in Images and Statues, and the act of their Adoration *terminative* was related to God, and not to the Image, as that of the Papists. And as for your instance of *Covetous* Persons; it is ridiculous, for *covetousnesse* is not properly Idolatry, such as the Scripture speaketh of in the Texts, which I produce; or such as is comprehended in the second Commandement, and is against God; but improperly, since it is not formally a breach of the First, but of the Second Table. 2. Not formally and immediatly a sinne against God, but against our Neighbour. Nor is the sacrificing upon the High Places formally, and essentially Idolatry. 1. For Idolatry is a sinne against the second Commandement, which is *Iuris naturalis & perpetui*, but to sacrifice upon High Places is not formally and essentially against any Commandement, that is *Juris naturalis & perpetui*. 2. But only against a Positive, and temporall commandement of not sacrificing in the high places; after that the Temple was built, whereunto God tyed the Religious act of sacrifice. 3. Because the Prohibitive Commandement about sacrificing upon High Places came long after the Second Commandement about Idolatry, viz. after that the Temple was built. Neither can *M. S.* bring any Text of Scripture for what he saith, viz. that only Apostates, or Idolaters, who enticed others to Idolatry, were to be punished. 2. Howbeit they be to be punished, yet others are not to be excluded from punishment. I pray the Reader to consider, how tender-hearted this man is towards Idolaters and false Prophets; he pleadeth for them, as if he had a will to be one of them himselfe: Neither in our Religion use we the rigour of this Law, against such as are not pertinacious, or who will repent of their sinne: Our Churches desire not the death of a sinner, but of the sinne; not of the Hereticke or Schismatick, but of the Schisme and Heresie. We distinguish betwixt Heresie, and Heresie; Schisme, and Schisme; for some are of more, some of lesse dangerous consequence: Item betwixt Hereticks, and Hereticks; Schismaticks, and Schismaticks; for some are Ring-leaders, some misled: some more, some lesse pertinacious and malicious, &c. and every one of them are to be punish't according to the quality of the Heresie and Heretick, of the Schisme and Schismatick. Sometimes also the Circumstances of Times, Places, and Persons are to be considered. And we are to doe what we may, and not what we may not:

M. S. His eighth Answer (as if what he had said were only to exercise his

his quick spirit, and to shew how cunningly he can elude strong Arguments is, That there are two reasons why the Kings of *Judah* might be invested by God with a larger power in matters of Religion, then Kings and Magistrates under the Gospel: 1. Because their Kings were types of Christ, which ours are not: 2. And their People of the spirituall Church of Christ, and their Land of the Heavenly inheritance of that Church, which wee cannot claime.

A. S. Answ. 1. To be a type of Christ, is not a sufficient ground of a Politicall power over the Church, or about the Church: For 1. then the Priests, and some Prophets, as *Jonas*, should have had it: Yea, *Adam*, *Isaac*, yea some other thing, as the Tree of Life, the first born of the Flock offered in Sacrifice by *Abel*, the Paschall Lambe, the brazen Serpent, all the Victimes of the Old Testament, the Ark and the Propitiatory: for they were all types of Christ.

2. Because it hath no influence upon Civill Authority.

3. Because it could not represent any Civill authority in Christ, since his Kingdome was not of this World.

4. It may be doubted how they were types of Christ, whether in respect of their Civill authority over the Church, or over the State, or otherwise.

5. It may be doubted if they were all types of Christ; as *Athalia*, *Manasseh*, *Ammon*, who destroyed Gods service, and the order of the Church; item, *Herod*, who persecuted Christ, was sure no type of Christ, and yet was King.

6. If so, then the King of *Egypt*, of *Syria*, of the *Philistims*, yea the *Romans*, who domineered over them, were types of Christ. At least, the Kings of *Israel* were not types of Christ, since they were all apostatized from the Ceremoniall Law that ordained all the types: for a type, whether it be a thing, a person, persons, action, effect, or event, it must signifie something to come.

2. It must signifie, by Gods institution or ordinance; and therefore neither was the Nazareate, or all the Nazarites types of Christ, as some Divines hold:

1. Because the Nazareate was not a ceremony ordained by God, but voluntarily vowed. 2. Because it prefigured not Christ to come, or his benefits: and therefore, say they, Christ drank wine, and touched the dead: only they vowed it to bring under their flesh, and for a pious exercise.

7. Howbeit they had been types of Christ in regard of their authority about the Church, yet will it not follow, that Christian Princes cannot have it: for that which was typicall might be taken away, and that which was politicall may remaine.

8. And I put the case, that the Iewes had received Christ, as absolutely they might have done, who can doubt but their Politicall Government might have continued, and their Kings ruled as well the Church externally, as they did before his comming, since Christs Kingdome was not of this World, and that

that he came not to abolish or to diminish the power of Kings, but to save their soules: they were no wayes losers by Christs comming, but rather gainers. He might as well have said, they had a Civill power about the Church, because they had their noses betwixt their eyes. Many were types of Christ, that had not this authority about the Church; and many had this authority about the Church, who were not types of Christ: *Ergo*, this reason of his is false, and ridiculous.

No more were the people of the Jewes types of the Christian Church, in respect of the Civill, but of the Spirituall and Ecclesiasticall Government by Church-officers, and the People subject thereunto. So also was their Land a type of the Celestiall Hierusalem, not as it contained the State, but the Church; otherwise it should have been a type of Heaven, before that the people of God had any right to it. And finally, types are not ordained by the Politicall or Morall Law, as Magistrates, and their Authority, (at least, *qua tales*) but only by the Ceremoniall Law. True it is, that God may serve himselve of a thing instituted by the Morall Law to be a type, but he must make it a type by some subsequent Ceremoniall Law.

What he saith against all this, p. 52. §. 23. that good Kings never oppressed godly persons, when they were for a while tender in conscience, it is not to the purpose. We only say here, that they may punish Idolaters, Seducers, Hereticks, and Sectaries; who are never such, till they be sufficiently convicted, and after that remain pertinacious: But no wayes good people, under the notion of good people; but so far forth as they doe amisse: And what reason, if he who heretofore by the judgement of Charity was thought a good man, if he become an Heretick, or a Murtherer, should not be punished according to Law, since the Magistrate punisheth him not for his good, but for his ill?

§. 24. He saith, that I must prove that the Kings of Iudah had such a power by a Morall law, which is of a perpetuall obligation and engagement upon other Nations.

A. S. *Ans.* It suffices, that I have proved it by a Politicall Law; and that the same reason obliges Christian Princes, viz. *Because they will turne thee from the Lord thy God*, Deut. 13. 5. 10. 2. This Politicall law is grounded upon the fifth Commandement, which is *Iuris naturalis*. 3. It must be so, since it is grounded in naturall reason. 4. And our Reasons (God willing) hereafter shall make it appeare. 5. In the meane time, take for an example *Nebuchadnezzar*, who, since he was no Jew, could not doe it in vertue of any Politicall law of the Jewes, for he was no Subject of the Kingdome of Iuda: only he could doe it in vertue of the Morall, or some Politicall law grounded on the Morall, or the law of Nature.

M. S. It was no more Morall, then that of the *slaying of the inhabitants of the idolatrous City, and the cattell thereof, &c.*

A. S.

A. S. I deny it, for the one is grounded upon Natuall and Divine reason, as we have seen, and (God willing) shall see more fully by our following reasons: but so is not the other.

P. 52, 53. *S.* 25. *Answ.* 8. *M. S.* Answer 1. That the Kings of *Juda* only exercised their power about Idolatry, and Idolaters.

A. S. I deny it: 1. For they exercised it also in beating downe of the High Places, wherein there was not Idolatry, as having been permitted before the building of the Temple. 2. Because there is the same reason binding them, to exercise it against the transgressions of the first Commandement, the violation whereof is more directly against Gods Honour; for sacrificing in High Places is but a circumstance of the second Commandement violated, but Heresie and Schisme are formall breaches of the first Commandement; the one of faith, the other of charity therein commanded, and the false Prophet was to be put to death. 3. In the same Section he saith, that it was the generality of the Church, or Nation of the *Jewes*, and not their Kings that was invested with in by God, *Deut.* 13. and 7. 5. and 12. 2, 3.

A. S. Here is Anabaptisme in devesting the Magistrate of his Power, and vesting the people with it. What? had every one the power of the Sword amongst the people of the *Jewes*? 2. Was their Government Democraticall? or rather Anarchicall? Had women, children, and servants this Power? I grant you that in vertue of the Law, and their Covenant, they had all an hand in the matter; but not absolutely, but every man according to his Vocation: the King and Magistrate, as Judges, but the people only to execute according to their Commands. Neither is it credible, that when a false Prophet, or an Idolater was to be punished, every one of the people was to judge him at his pleasure, or to stone him to death. Neither containe these Passages, that you cite any such thing, and therefore you did very cunningly not to quote the words themselves, whereupon you ground this conclusion. And is this all the power and respect you give to the Parliament, and Civill Magistrate in Ecclesiasticall matters, even no more then to the meanest of the people? Truly they are much beholden to you for your great liberality: And if so, ride on in despite of King and Parliament to your beloved Conventicles. Neither can I finde in these passages, *Deut.* 7. 5. and 12. 2, 3. or *Deut.* 13. any such thing, viz. that it was the generality of the Church, or Nation of the *Jewes*, that were invested with it; for God never invested the confused multitude in any judicial, or authoritative power.

CHAP. V.

wherein the same Conclusion is further proved by Reasons.

NOW after these Testimonies out of Holy Writ, I bring these Reasons following grounded upon it: and 1. That power which the Civill Magistrate had in the old Testament, and is not abrogated in the New, may yet continue

tinue in the *New* ? or the Civill Magistrate may have it in the *New*. But the power to punish Hereticks, and Schismatics is a Power, which the Civill Magistrate had in the *Old Testament* and is not abrogated in the *New Testament*. Ergo the power to punish Hereticks, and Schismatics, is a such a Power he may Civill Magistrate may have in the *New*, and so in vertue of Power, which they punish them.

The Major is certaine, for there is no other true way to make it not to continue, but only the abrogation: As for the Minor, the first part of it is certaine, as appeareth by the Texts of Scripture already alleadged. The second Part may easily be proved, because only the Ceremoniall Law, which contained the shadow of things to come, was abrogated in the *New Testament*. The Morall Law was not abrogated so farre forth as it is a Rule of obedience, nor as it bindes us thereunto: No more is the Politicall Law in quality of Politicall; for by the same reason Christ should have over-thrown and abrogated all the Politicall Lawes, and policies of the world: But that is false, for Christs Kingdome was not of this world; and he submitteth himselfe unto the Politicall Law of the *Jewes*, yea unto that of the *Romans* also, established amongst the *Jewes*: So did *Paul* and the Apostles, who pleaded their causes before Heathen Magistrates; I appeale unto *Cesar*, saith *Paul*, *Non auferes mortalia, qui regna dat Cælestia*.

2. Yea, if the *Jewes* had received Christ for their Messias, I doubt not but the Politicall Law of *Moses*, in quality of Politicall, should have continued amongst them, and the Civill Magistrate amongst them should have punished Hereticks, Schismatics, Idolaters, &c. in the *New Testament*, as they did in the *Old*. Neither is there any reason, wherefore Christ, or his Apostles should have hindred him by his Politicall power to maintaine the Christian Religion in the *New Testament*, as before he did in the *Old*.

3. And it may be further confirmed, because the greater the fauours be, that the Civill Magistrate hath received of God in the *New Testament* then in the *Old*; so much the greater obligation is laid upon him by his Power, to maintaine Gods Cause, and Religion.

4. And the holier our Covenant is, and the further it surpasses the *Old*, so much the greater should the Civill Magistrates care be, to maintaine it by his Civill Power.

5. If it were not so, the State of the Church in regard of the Civill Magistrate should be worse in the *New*, then in the *Old Testament*; for then he maintained it by his Civill Power, and by the sword; and now he doth it not, nor yet hath the power to doe it.

6. Is not this plaine Anabaptisme, to approve the authority of the Civill Magistrate in the *Old Testament*, and to reject it in the *New*; for as the Anabaptists reject it wholly in the *New Testament*, so doe the Independents in part, yea in a great part, yiz. in that, which concerneth the defence of the

Church in punishing Hereticks, Schismatics, Idolaters, &c.

7. He who should be a Nurse, and a Tutor of the Church in the New Testament, should defend her by all his power: But Kings and Princes, and good Magistrates should be such, as we may see in all the Examples heretofore alleadged, and in *Pharaoh*, and *Esay* 1. 49. 23. where it is promised that Kings shall be Nurses of the Church.

8. What if forraigne Princes would invade the Church of God? may not godly Princes in such a case justly defend it, and repress them by the sword? wherefore then may they not doe the like to their owne Subjects, who will trouble her peace, and by so doing compell them to their duty?

9. Doth not the Civill Magistrate this in *New England*? wherefore then may he not doe it in *Old England*, unlesse forsooth the Majestaticall presence of five or six Independent Ministers here be capable to dazle, and discountenance him here, whereas they receive all their lustre and influence from him there, or that as Monkes and Friars yee plead *pro immunitate Clericorum*, or that the ridiculous thunder-bolts of Master *Goodwins* pretended Judgements of God, be capable to dash it all in pieces here?

10. If the Civill Magistrate have not a sufficient Power to punish Idolaters, Hereticks, and Schismatics for Religion, then all the Roman Lawes in the *Code* made against Hereticks, and those of this Kingdome made against Iesuites, Monkes, and Priests, must be unjust; yea the Iudgements given out against them since this Parliament begun are unjust; and if so, you would doe well to tell them of it: If we beleve these *American* Christians, the Parliaments Lawes are little lesse then tyrannicall.

11. That for which all Princes are commended in Scripture, that all good Princes should doe; and for which they are discommended, that should they not doe. But for punishing of Idolaters, Schismatics, Hereticks, &c. all Princes that did so in Scripture are commended, and for sparing of them are discommended. *Ergo* all good Princes should punish Hereticks, &c. and not spare them. The Major is certaine, the Minor is sufficiently proved by the Examples of all the good Kings of *Juda*, and of *Iebu*.

12. They are bound to punish all such, as trouble the peace of the State, *Ergo* they are likewise bound to punish such as trouble the peace of the Church, for who ever troubleth the peace of the Christian Church, troubleth also the peace of the State, when the State is Christian.

13. If the Civill Magistrate be not bound by his Office to punish Hereticks, Schismatics, &c. he is bound to tolerate them all; and so to tolerate all Independents, all Brownists, Anabaptists, Familists, Socinians, &c. yea some, who deny the Immortality of the Soule, that hold a generall Resurrection of all Beasts, as well as of men; yea of all, that ever have been since the Creation of the world, or shall be to the day of Iudgement: peradventure of Lice, Flyes, VVormes, &c. and so he shall doe well to Licence the

Bookes

Bookes of such subjects, till Master *Goodwin*, alias *M. S.* refute them; for he findes no other remedy in Gods Word, but to refute such Bookes. If we beleeve this new Gospeller, yee shall have in a short time as many Religions as dayes, yea as houres in a yeare : yea without all doubt, I tremble to say it, (the Lord preserve us from it) as many Gods as ever the *Greekes*, and *Romans* had. Wherefore in the name of God take heed, yee all most Honourable Worthies of the two Houses of Parliament, to this most damnable Tenet.

14. Princes, Kings, and Iudges in Scripture are called Deliverers, or Saviours of the people, because they defend the Church from her Oppressors, *Iudg.* 2. 16. such as be Hereticks, Schismaticks, &c. If therefore yee be our Iudges, most Honourable, and worthy Senators, it is your part to defend Gods people, the Religion, which he hath established in his Word, and to destroy Oppressors, and the Enemies thereof; I meane not their Bodies, but their Oppressions, their Heresies and Schismes.

15. Masters have power to put Hereticks and Schismaticks out of their houses, in case they be pertinacious; *Ergo* Princes and Magistrates have the same power in the State, for there is the same reason for both, viz. not to suffer God to be offended so far forth as in us lyeth.

16. What power is *juris naturalis*, is to be exercised in all times and places according to our power: But the power to punish Hereticks, &c. is *Iuris naturalis*, *Ergo* it is to be exercised in all times, and places. The first Proposition is certaine; for that which is *juris naturalis* changeth not, but is the same in all times and places, because it is not grounded in any inconstant or voluntary institution of our will, but in the immutable ordinance of Nature, which dictates the same thing to all Persons, in all times, and in all places. The second I prove, because it is a Dictate of the Law of Nature, that such, as trouble the true Religion, are to be punished; and *Moses* gives you a naturall reason of it, viz. *for they will turne thy heart away from the Lord thy God*, *Deut.* 7. 4. and 13. 5. the reason will be thus: who ever in all Morall probability will turne the peoples heart away from God, it is the Civill Magistrates duty to punish him. But Hereticks, &c. are such, *Ergo* it is the Civill Magistrates duty to punish them; it is *Moses* argument.

17. If the Civill Magistrate punish not Hereticks, he should become a partaker of other mens sins, because he hindereth them not, so farre forth as in him lyeth by his Civill Power, viz. in punishing them: neither carrieth he the sword in vaine; neither can it be better employed then in punishing pertinacious sinners, such as are Hereticks and Schismaticks: But he should not become a partaker of other mens sins, as the light of Nature, and Scripture teacheth us, *1 Tim.* 5. 22.

18. If he punish not Hereticks, then every man in the Kingdome shall have power to mould himselfe a new Religion, according to his owne heart, as the

Israelites did their golden Calfe, and doe what should seeme right in his owne eyes. But the Consequent is absurd, *Deut.* 13. 8. Neither was it permitted amongst the Heathens themselves, that any man should bring in new Gods, or new Religions, by their owne private authority. We read how the *Athenians* sentenced *Diagoras*, *Anaxagoras*, and *Socrates* for their new Opinions in matter of Religion; and *Philastrinus* telleth us, how the *Audians* were condemned for Hereticks, because that they commended all Sects and Heresies; why not also the Independents, for commending and defending the toleration of them all?

19. Because we pray to God for Kings, and for all that be in Authority; that we may lead a quiet and a peaceable life in all Godlinesse and honesty, *1 Tim.* 2. 2. By their conversion to Christ, v. 3, 4, 5. to the end, that being converted, they may defend Religion, in punishing Hereticks and Schismaticks, and so in repressing of Schisme and Heresie.

20. Because in a State wherein all men professe the truth, the peace of the State cannot be otherwayes preserved; nor the safety of the Kingdome, which is the ultimate end of the Civill Magistrate, *qua talis*, and the supreme Law of the Republike be obtained: for how shall peace, safety, and unity be procured amongst Orthodox Subjects, but by unity in Truth? and how can the bond of unity be any wayes so soon, and so easily broken, as by diversity of Religions? And this the Ecclesiasticall History fully sheweth us: for what miseries cannot these Schismes breed; when the Husband is of one Religion, and the wife of another; the Father of one, and the Sonne of another; Brethren and Sisters of divers Religions; the King of one, and the Subjects of another? How many Families hath it dissolved? how many Cities hath it destroyed? Have we not Examples fresh and bleeding before us in *Ireland*, &c? It hath cost some Kings their Crowns, some their lives, and endangered others of their life and Kingdome both. Yea, what is one of the principall causes of our present divisions betwixt the King and the Subjects? Is not Arminianisme, Socinianisme, the Archiepiscopall (I know not what) Religion? Some call it Popery, some Socinianisme, others Arminianisme, others Lutheranism, others some mixture of Religion, not much unlike to Samaritanisme. But be it what it will; diversity of Religion, and not punishing of Hereticks and Schismaticks, is the principall cause of all these our miseries and confusions.

21. The Civill Magistrate is to punish such as marry with those of a contrary Religion, and that because they are of contrary Religions, as appeareth by the texts of Scripture already alleadged, [*Deut.* 7. 2. 3.] How much more those, who are of contrary Religions? *nam propter quod unumquodque tale, id magis tale*: for it is a greater sin to be an Idolater, or an Heretick, then to be married to them.

22. Those, with whom we cannot enter into Covenant, cannot be tole-

rated among us, but must be at least exiled by the Civill Magistrate : for, to live amongst us, they must, at least, enter into Covenant with us for an offensive and defensive warre against forraigne Enemies :

But with Idolaters, Hereticks, &c. we cannot enter into Covenant, *Deut. 7. 2.* so *Esdras* and *Nehemiah* above quoted : *Ergo,*

23. Because God hath promised to destroy our Enemies, if we destroy his : wherefore, rather then God should not destroy ours, were it not policie to labour the destruction of his ?

24. The man who will not hearken to the Ministers of the Church, and the Civill Magistrate, the Civill Magistrate must punish him. But Hereticks and Schismatics are the men, who will not hearken unto the Ministers of the Church, and to the Civill Magistrate ; *Ergo,* the Civill Magistrate must punish them. The first Proposition is cleere : *The man that will doe presumptuously, and will not hearken unto the Priest, or unto the Judge, even that man shall dye, Deut. 12. 12.* Neither know I what can be answered, save only, that that must be understood of the Priest of the Old Testament. But there is the same reason for the Ministers of the New Testament, viz. 1. The taking away of evill, the conservation of order and unity, and to avoyd Schisme. 2. Neither did Christ by his death obtaine for us an immunity from all obedience, or an independent licentiousnesse to doe ill. 3. And this is the Holy Ghosts reason in that same place : *And thou shalt put away the evill from Israel : And all the people shall heare, and feare, and doe no more presumptuously,* ver. 12. 13. which obligeth us as well unto obedience under the New Testament, as those of the Old Testament.

25. So we have an Example of *Corah, Dathan, Abiram, and On*, who were Independents, and for their independency, and not subjection unto the authoritative power of *Moses* and *Aaron*, were severely punished by *Moses*, and perished miserably.

We might bring many reasons of the Holy Ghost himselfe, wherefore the Civill Magistrate must punish *Idolaters, false Prophets, or Hereticks, &c.*

26. Because Gods people is an holy people to the Lord.

27. Because they know that God is faithfull, and keepeth his Covenant, *Deut. 7. and 13.* Neither can any man blame such Arguments, but those who will blame the Holy Ghost his Arguments ; for they are not mine, but His.

CHAP. VI.

Wherein are answered *M.S.* his Reasons, that he hath, Chap. I. And first the first sixe.

NOW I will propound *M.S.* his Objections, whereof many conclude, that this Intrinsicall power not only doth belong to the Civill Magistrate, but also to all the members of the Church.

M.S. then, p. 33. §. 2. argueth, 1. thus: By such an umpirage and decision as this, between the Civill Magistrate, and himselfe, viz. *A.S.* with his fellow Presbyters, hath he not made the one *Judex*, and the other *Carnifex*: the one, i. e. the *Civill Magistrate*, must give the sentence; the other must doe execution.

Ans. *A.S.* 1. There is no decision at all between the Civill Magistrate, and *A.S.* for *A.S.* is but a private man, neither Magistrate, nor Church-Officer. 2. Neither are the Presbyters his fellow-Presbyters, since he is no Presbyter: These then, in the beginning, are manifest untruths. 3. Neither can this decision in granting an *Intrinsicall* power, both *directive* and *executive*, to the Church; and an *Extrinsicall* to the *Civill Magistrate*, (viz. which is *extrinsicall* in respect of *Ecclesiasticall* power, but *intrinsicall* to *Civill* power) make the Church or *Ecclesiasticall Assembly* a *Judge*, and the *Parliament* or *Civill Magistrate* a *Hangman* (to remember his most humble respects unto the King, Parliament, and all the Iudges of this Kingdome) For the *Ecclesiasticall Assemblies* (as it is the common opinion of all our Divines) cannot judge of the *Civill Magistrate* his duty. 2. Neither have they ever been so foolish, as *M.S.* most passionately and impudently calumniateth them here, to command him any thing. 3. They acknowledge most willingly, that the Church, being materially a part of the State, is subject to *Civill Government*. 4. That the Church, which is the Kingdome of Christ, hath no *Civill* power, since it is not of this World, *Joh. 18. 26.* 5. That the *Civill Magistrate* commanding and compelling such as be refractory and disobedient to the Church, must not see with the Churches eyes, but with his own *Civill* or *Politically* eyes. 6. And that in so doing he obeyeth not the Church, or any *Ecclesiasticall* power, but God, whose power he exerciseth in the State, as the *Ecclesiasticall Assemblies* doe exercise Christs power in the Church. 7. Yea more, that sometimes the *Civill Magistrate* may not punish those who are disobedient to the Church, viz. if thereupon may follow the undoing of the State, &c. 8. For the same reason, it is most untrue, that the one *giveth out the sentence*, and the other must doe execution. 9. And moreover, because they are two severall Iudicatories, they are both independent one upon another, howsoever both divers wayes subject one to another: for the *Civill Magistrate* is subject in a spirituall way to the Church; He must learne Gods will by the Ministers of the Church, who are Gods Ambassadors, sent unto him: He must be subject unto *Ecclesiasticall Censures*, as we see by the Examples of the Kings in the Old Testament, and *Theodosius* the Emperour in the New. So the Church againe is subject not in a Spirituall, but in a *Civill* way, to the Government of the *Civill Magistrate*, as all Protestants, and Ministers themselves confesse, and plead for it against the *Romane Clergie*, in favour of the *Civill Magistrate*. 10. The *Civill Magistrate* hath power, not to receive into the State all that which the Church judgeth fitting: He may irresistably hinder

der it, if he will. 11. If he be *Carnifex*, because that he commands it to be put in execution, he should be *Carnifex*, when ever he should command his own judgements to be put in execution 12. So should Independents be *Carnifices*, when either the Civill Magistrate or the Church commands them to doe their duty. 13. The *Carnifex* or Executioner pronounceth not a sentence as the Magistrate.

M. S. Obj. 2. pag. 33. The Civill Magistrate is much beholding to the Presbyter, for giving him a Consecrated sword to fight the Presbyterian battels; and for perswading of him to pull out his own eyes, upon this presumption, that he shall see better with his.

A. S. As able as this man is in jeering, and calumniating, as unable is he in arguing against this truth, especially if he have no better arguments in his Budget by way of Reserve, then what he brings here, all he saith is utterly false. 1. The Presbyterians have none but spirituall battels to fight; 2 *Cor.* 10. 3, 4. the weapons of their warfare are not carnall. 2. They doe not warre after the flesh; neither wrastle they against flesh and bloud, but against the Rulers of the darknesse of this world, against spirituall wickednesse in High Places; their sword is the sword of the spirit, *Eph.* 6. 12. And therefore they cannot, nor pretend they to give him this spirituall sword; they cannot quit it: much lesse can they give him the materiall sword which is none of theirs to give, for he hath it of God; he is the Minister of God, *Rom.* 13. 4. avenger, to execute wrath upon him that doth evill. 2. It is false, that the Presbyterians perswade him to pull out his owne eyes, or to see with theirs. 1. For they teach him to learne the Gospell, by reading the Word, and hearing it Preached by the Ministers thereof, according to Gods Word, and not by every Cobler, as amongst Independents in exercising their gifts. 2. And afterwards to see and judge by his owne eyes. 3. They say and Preach that it is a great sin in him, if he judge with any other then his owne eyes. 4. He must judge according to the Lawes of the State; otherwise he doth not the part of a Iudge. 5. Yea if his judgement dissent from the judgement of the Law, we know well enough he ought to quit both his owne judgement, and that of the Church, and to judge against his owne private conscience according to the Law, and his publick conscience which he is bound to have, as a publick person, conforme to Law; for he sitteth not upon the Tribunall as a private, but as a publick Person, not as *Iames* or *Charles*, but as King *Iames*, or King *Charles*. So in this there is no policy, as this malignant spirit calumniateth. I omit here his deepe policy in comparing the Civill Magistrate, 1. King, Parliament, &c. with a Dogge. 2. And the Presbytery with an Ape: whether this be not prophanation, and impiety at least, and that in a pretty high degree, I submit to the judgement of those whom it so nearely concerneth, if they be Apes I wonder you will call them Brethren. VVhat brother Ape, and so Apes your selves, according to your Tenet: so let the Conclusion hold for you; but we deny the

the Antecedent, in so far forth as applied to Presbyterians.

M. S. Obj. 3. Surely the frame and constitution of Presbyterie is exactly calculated for the Meridian of this present World : And indeed *A. S.* himselfe is somewhat ingenuous, in acknowledging, that this Government hath little or no relation unto, or compliance with the World, which is to come; professing, p. 13. the externall peace of the Church to be the adequate end thereof. The Argument will be thus :

That Government, whose adequate end is the externall peace of the Church, hath no compliance with the world to come, but is calculated for the Meridian of this world :

But Presbyterian Government is a Government, whose adequate end is the Externall peace of the Church, as *A. S.* confesseth, p. 13. *Ergo*: The Presbyterian Government hath no compliance, &c.

A. S. To be short here; Note, when I say, that the peace of the Church is the adequate end of Church-Government; 1. That by the Church-Government, I meane not the Church, according to her essentiall, but to her accidentall or visible forme: 2. And consequently, that by Government I meane not the internall Government, which belongeth to her, in respect of her essentiall, but the externall, which belongeth to her, by reason of her accidentall or visible forme: the first is proper to Christ, or God in Christ, who only hath a domination over our soules. But the second he exerciseth by the Ministry of men. 3. That by the peace of the Church, I meane not a worldly, but a spirituall peace or quietnesse, voyd of Ecclesiasticall trouble, by corruption of Doctrine, Discipline, or manners; for in the midst of wordly troubles and persecutions, this peace may be had; neither can there one word of all this be denied, since our dispute here is only about the visible Church. 4. That by the word *end* I mean't not, 1. *Finem ultimum simpliciter, sed in suo genere*, i. e. not the ultimate end absolutely, but in its owne kind; nor 2. *Finem operantis Artificis, or operis*; but *Artis & Operationis*; not the end of the Agent, of the Artist, or of his worke; but of the Art or Habitude, whereby he operateth, and of his Operation. Nor 3. the *externall end* of Government, such as is the World to come, or eternall life; but the *internall end*, which is her peace and quietnesse; which however it be an *externall accident of the Churches Essence*, yet it is the *intrinsicall end of her externall Government*. Nor, 4. the *common end of Government*, which is the end of other things also, as, *the World to come*; which is the end of our Faith, Charity, of all Christian vertues, of Discipline and Government also, but the proper and particular end thereof. 5. *Non finem obtinendum solum*, but, *producendum*. And I could not, nor should have taken it otherwise, as this man most impertinently would have me to doe: for things are defined, notified, and distinguished by their internall, proper, ultimate ends in *suo genere*, and that are to be wrought; and not by their extrinsicall, common, absolutely
ulti-

ultimate ends, &c. as the Philosophers doe teach us.

So I answer, that the Proposition is false; for Church-Government may have the Externall peace of the Church for its adequate, Intrinsicall, proper, ultimate end, *in suo genere*, and for the end of Government and Discipline, which is *finis producendus*; And the *World to come*, for its Extrinsicall, common, absolutely ultimate end; for the end that is to be obtained, and end of the Agent, and of his worke.

And if it be objected, that the adequate end of Church-Government should containe in it selfe all its ends, and consequently the life to come. I answer, that that is most false, for it containeth only its partiall ends. 2. If it be the Internall end, it containeth not the Externall end thereof: If it be the proper end, it cannot containe the common end, but the common end containeth it: neither is it needfull that it containe the mediate and ultimate ends, or the ultimate absolutely, and the ultimate in its own kind or sort; for only it containeth in it the partiall ends, such as are not subordinate, as the mediate and ultimate end, or as the ultimate absolutely, and in its own kind or sort: And the reason of it is this; because, as *partes* and *compartes*, so partiall ends are coordinate and opposed one to another, and not subordinate, as the mediate and ultimate end, or as the ultimate absolutely, and in its own kind, as the Externall peace of the Church, and the *V*World to come.

Object. 4. The sum of *M. S.* his discourse, p. 33. §. 5. and p. 34. commeth to this; If the civill Magistrate hath not a Directive power in the Church, but the Church-Assemblies have it alone; then the Church-Assembly must have the gift of Infallibility.

A. S. This is a Papisticall Argument, whereby the Iesuites prove, that the Romish Church cannot erre: But I answer him, and Papists both.

Ans. 1. I deny this *connexum*: for a Directive power may be, where there is no infallibility. 2. The Independents arrogate to their Congregationall Churches and Presbyteries, a Directive power, without any gift of infallibility. 3. They grant a Directive power unto the Civill Magistrate, whom they grant to be fallible. 4. And howbeit the Civill Magistrate be fallible, yet they will not grant, that the Presbyterie may, or should iudge over him; no more can the Civill Magistrate iudge over the Presbyterie, however it be fallible. 5. For by the same reason, any man might iudge them both, since they are both fallible. 6. Howbeit any Iudge, either Secular or Ecclesiasticall, be fallible, yet must they be obeyed, till judicially they be convicted of error; otherwise controversies should never be ended, since wee have no infallible Iudge or Iudgement in this life; unlesse God extraordinarily should reveale it to us.

Object. 5. After such stufte, as we have seen, *M. S.* p. 34. §. 2. guessees what I meane by a *Directive power*, and brings three acceptions of it, but all short of what I meane: The first is, that it may signifie a liberty or power of con-

sidering, advising, and proposing of what may be expedient to be done in matters of Religion, and for the good of the Church, which he would have to belong to the *Parliament*, and all others. 2. An Authoritative power, to conclude, say, and set down what shall, must, or ought to be done (against all contradiction) in *matters of Religion*: and this he grants to God alone; and addeth; If the *Presbyterians* demand such a *Directive power*, let them ask the Crown, Throne, and Kingdome of *Christ* also. To this, *A. S.* saith, that all men may grant it to be true, if they claimed any *soveraigne, Royall authoritative power*: But if they claime only a Ministeriall power, it is as great a sacrilege to deny them it, as blasphemy in them to arrogate the other, since they are Gods Ministers and Ambassadors for *Christ*. 3. A prudentiall faculty or ability to direct, order, or prescribe, whether to a mans selfe, or to others, what in a way of reason, humane conjecture, or probability, is best and fittest to be done, followed, or imbraced in matters of Religion: and this he grants to the *Parliament*, to many private Members of particular Churches, and to *Presbyteries* and *Synods* also, howsoever with a restriction.

But in all these his Conjectures, he hath no waies guessed at my mind: for by a Directive power, however I meane a prudentiall Prudence, yet meane I not a private prudentiall Prudence, which may be found in Midwives, Maid-servants, and VVater-men; for in granting such a Power to the Parliament and Ecclesiasticall Senates, he grants them no more, then to the meanest of the people; but I meane an authoritative publick, and Ecclesiasticall prudentiall power, not Soveraign, Imperiall, Royall, or Despotical, or Magisteriall; but Ministeriall, such as may belong to Ministers, and Ambassadors of *Christ*: And as I have said, it is not *subans* or *ἐξουσία* whereof *Aristotle* speaketh in the Category of Quality, but *ἐξουσία*, no naturall power, no naturall or supernaturall Habitude; but *Potestas* or Morall Power depending upon will, and not upon Nature, or that is the work of will, and not of Nature.

CHAP. VII.

Wherein are dissolved his 6, 7, 8, 9, 10, 11, 12. Reasons borrowed from the Parliaments Ordinance.

Ob. 6. **A**fter all his guessing, so little to purpose, p. 35. §. 6. he endeavourth to prove by the Ordinance of the Parliament for the calling of the Assembly, that the Civill Magistrate *doth claime, yea and exercise, act, and make use of such an authority from day to day, as occasion requireth*; Because the Parliament published their Ordinance for calling the Assembly.

A. S. Ansv. I deny the consequence, for that contrivance and publishing of their Ordinance, is not a directive power, intrinsecall to the Church, whereof we speake, for neither directs it them intrinsecally in Doctrine, Discipline or manners, but extrinsecally; 1. because the Ecclesiasticall Assembly may be, and hath sundry times been convoked without it, as in the Primitive

tive Church. 2. Because it was before ever the Synod began, and without any Ecclesiasticall act : Now what is before a Synod beginneth, and without any Ecclesiasticall Act cannot be intrinsecall to the Synod, or to the Church.

3. Because the Directive power, whereof I speake, was in *Judging of Controversies of Religion, &c.* but the publishing of an Ordinance for calling the Assembly, is no such thing. *Ergo*, 4. Because that calling of the Assembly by Civill Authority alone, was extraordinary, howbeit very just and conforme unto Gods Word. Neither could this be an Ecclesiasticall Assembly, unlesse it were virtually called by the Church Officers in vertue of their subsequent consent thereunto : and all these Answers must be taken conjunctly, and not severally. 5. Because this Assembly is not Ecclesiasticall in vertue of the Ordinance of the Parliament, but of the virtuall consent of the Church. The virtuall indiction of it by Church Authority, contributeth to make it intrinsecally Ecclesiasticall : But the Ordinance of the Parliament is extrinsecall unto it, in so farre forth as Ecclesiasticall, howsoever it be very just and necessary : but it is intrinsecall to it accidentally, and in so farre as is to be received in the State, which absolutely is extrinsecall to the Church.

Ob. M. S. In limiting those, that were to be of the Assembly, to the subject or Argument, on which it was permitted them to debate ; they did no lesse, *i. e.* they exercised a directive power.

A. S. Answ. 1. But this is no intrinsecall directive power, whereof I speake, viz. in Teaching, Preaching, judgeing of *Controversies of Religion, &c.* 2. This was no Ecclesiasticall, but a Civill Power. 3. In so doing, the Parliament judged not what was to be beleaved or practised in the Church, but ordained them to judge, which is the true intrinsecall, directive power. 4. And this was extraordinary in respect of Gods particular, howbeit not in respect of his generall Providence in the Government of his Church.

M. S. Ob. 8. In appointing and ordering them not to determine or conclude of things, as they pleased, by Pluralities of Votes, but to deliver their Opinions and advices as should be most agreeable to the Word of God (another proviso in the Ordinance) they did the same.

A. S. 1. *M. S.* would here seem to give some great power unto the Parliament in matters of Religion, & yet it is nothing else, but that, which he grants to too many private Members of particular Churches. So that if the King and Parliament will become Members of this *M. S.* his Church, and He please to admit them, it may be, that he will grant them as much power, as to other private Members thereof. 2. Note, that he saies not, that it belongs unto them, but, that they claime it, exercise, act, and make use of it ; but *quo jure, quare injuriâ*, he telleth not. 3. In all this there appeareth no intrinsecall, or Ecclesiasticall Power, they did it not by a Spirituall, but by a Secular Power. 4. And if the Church had not a Spirituall and Ecclesiasticall Power to determine, and to conclude, what needed the Parliament to forbid it the Synod, rather

then ordinary Tradesmen, who have no such power to determine such matters. 5. Neither by this command is it the *Parliaments* mind, as I beleeve, to take away from the *Church* the *directive* and *intrinsecall Power*, that God hath granted her, but only to desire her to put off her *Determinations*, till it see how farre it can prevaile by faire meanes to gaine pertinacious men, who may oppose it; and happily also till it receive full satisfaction it selfe, before it confirme such *Determinations* by an Act of Parliament, and so make them to be received by their authority in the State; for the Parliament hath no lesse Civill and Secular Authority to receive, or not receive it by a Civill Law into the state, then any Synod hath spirituall authority to establish, or not establish it, by an Ecclesiasticall Law in the Church. Wherefore in this the Parliament intended not to crosse the Church Government, nor to be crossed in their Civill Government by the Church, as in former times, but to live together, as *Moses* and *Aaron*, both looking to one end, but each one of them with their owne eyes, the one with a Politicall, the other with a Spirituall or Ecclesiasticall eye. And this appeareth by those words of the Ordinance, *during this present Parliament, or untill further order be taken*. Now, if this Order were full, what needed the Synod attend for a further Order? Neither is there any man of judgement, that can blame the Parliament in all this, yea howbeit it should extraordinarily doe more in this extraordinarily miserable estate of Religion, when now Sathan hath so manifest and palpable an entrance into the Church of God, under so many ill-portending shapes, as of Independents, Brownists, Anabaptists, Socinians, &c. they had need take upon them, for the defence of the Church, more then in ordinary cases they doe. 7. Only I adde a word, viz. that these words (*as they pleased by plurality of Votes*) are not in the Ordinance, but are an addition of *M. S.* in contempt of the Synod, as if the Members thereof voted not according to Scripture, but as pleased themselves. And 8. that in case of *difference in Opinion*, it is not ordained, that they represent their Opinions, and the reasons thereof, to either or both the Houses, to the end that they may judge of the matter, but that they may finde out some further direction, whereby the Assembly may judge it. 9. Yea there is another Ordinance since the printed Ordinance, whereby it is ordained, that all things agreed upon and prepared for the Parliament should be openly read, and allowed in the Assembly, and then offered, as the judgement of the Assembly, if the Major part consent: see how the judgement of the Major part of the Assembly is here declared by the Parliament, to be acknowledged, as the Decision of the Assembly, which *M. S.* will not stand unto.

Object. 9. In enjoyning them, *in case of difference of opinions between them, to present the same, together with the reasons thereof, to both Houses*; they did every whit as much.

A. S. Answ. 1. I deny that they who enjoyne, in case of difference, &c. have

an Internall power in the Church, much lesse an internall Directive power. 2. This inunctiō was not in reference to the Intrinsecal power of the Church, which is evermore within the Church; but to the Extrinsecall power about the Church, i.e. to that of the Magistrate, whose power is without the Church, howsoever within the State; and in so far forth as the *Parliament*, by Civill Law, intended to approve and confirme the Ecclesiasticall Law. 3. *Item*, it was to see, if by any meanes and wayes of meeknesse, it could perswade a few men of your Sect to submit themselves unto the Order and Government that God hath established in his Church; as they have done you many other favours, which you too much undervalue, arguing from this favour, as from a Law, to that which is, or should be ordinary Iustice. And yet they ordained, that what is caried by plurality of Votes in the Assembly, should passe as the judgement of the whole Assembly.

Object. 10. M.S. In their nominating and calling such and such Ministers, and not others, to be of the Assembly, they acted the same power.

A.S. Answ. That is also Extrinsecall, since it was not in, but out of, and before the Assembly. 2. And extraordinary. 3. And yet very ordinate and ordinary for this extraordinary state of the Church in this Kingdome, when such a swarme of Sects are crept in; some comming from *New England*, others from the *Netherlands*, and others from other places: For, if every one of them should have had entry into the Assembly, what should have become of us? 4. Neither doth this prove any Directive power in the Church, in teaching, &c. (as I said) that should belong unto the Magistrate.

M.S. Ob. 11. In framing the temper and constitution of the Assembly, al-
laying it with such and such Members of their own, they steered the same course.

A.S. Answ. 1. This cannot conclude any Directive, Ecclesiasticall power that belongeth unto the *Parliament*. 2. These Members of their own, who did sit in the *Assembly*, if they had any Vote, did not sit there in quality of Members of the *Assembly*; for then every Member of the *Parliament* might have sate there: but in quality of extraordinary Ecclesiasticall persons, according to this extraordinary state and exigence of the Church. 3. If they had no Vote at all, and yet sate, they were not Members of the *Assembly*, but this was a speciall priviledge granted unto the Members of the House, which in other places likewise is granted unto persons of meaner rank, yea unto Strangers, as we may see in the Church of *Scotland*, in their Generall Assemblies. 4. Or rather they sit there in name of the *Parliament*, to procure by their Civill power, the Externall order that should be in such Assemblies: But this is no Ecclesiasticall or Internall power in the Church, but Externall about the Church, such as the *French Kings Commissioners* (who are sometimes Papiſts) have in our Protestant Nationall Synods in *France*, and yet are not Members of our Synods there, neither Vote they, nei-
ther

ther pretend they to have any Intrinsicall power there; for then they should professe themselves thereby to be Protestants; only they have power to oppose things, that they beleve to be prejudiciall to the King or the State. 5. Neither beleve I, that they vote in points of Doctrine. 6. And if they vote in matter of Government, they doe it in quality of Ruling Elders, either extraordinary or ordinary, in vertue of some virtuall election made by the Synod, or by the Synods toleration, or approbation; for no man can rule the Church intrinsically, but he that is intrinsically a Church-Ruler or Officer, as I have proved it heretofore.

M.S. Object. 12. Lastly, in their messages or Directions sent unto them from time to time, how to proceed, what particulars to wave for the present, what to fall upon, and debate, To hasten the issue of their Consultations; with the like: What doe they else, but claime and exercise such a *Directive power in matters of Religion?*

A.S. Answ. To proceed, to wave particulars, to debate things, and consult of them in the Assembly, argueth an intrinsicall directive power, proper unto the Church: but to send Messages, proveth it not at all to be in the Parliament, but in the Church; and that the Magistrate, by his Civill power, can command the Church to use its Ecclesiasticall power. 2. For the Magistrate may command the like thing to every Guild or Common-Hall in the City, touching their own professions: Neither can it thereupon be inferred, that he hath an Intrinsicall Directive power in such Trades.

CHAP. VIII

Wherein are answered his 13, 14, 15, 16, 17, 18, 19, 20. Arguments.

M.S. p. 37. **B**Ut if the Parliament have no calling from God, to judge of §. 1. *Ob. 13.* matters between the *Apologists*, and their Brethren (the *Assemblers*) I would willingly know who hath?

A.S. Answ. The Parliament hath power, and a calling to judge *Politice* about the Church and Church matters; What Decisions and Constitutions of the Church Assemblies, they will approve, or disapprove; what Religion, Doctrine, and Discipline they will admit or tolerate in the State: But they have no calling, or Directive Authoritative power in the Church, to judge this or that to be the true Doctrine or Discipline: this belongeth to Church-Officers: Yet they have a private judgement of Discretion about such matters, as other Christians; and a publique Politicall Authoritative judgement, and a coactive Politicall power, to compell the Subjects to admit in the State such or such a true Doctrine or Discipline of the Church, howbeit not to beleve it, or to love or approve it in their judgement or will.

M.S. Ob. 14. asketh, Whether it be reasonable, that the *Apologists* matters yet remaining undecided and unjudged between them and their Brethren, should suffer as men convicted, only because their Adversaries and

Accusers

Accusers (the Brethren ye know of) are more in number then they, and will needs continue Adversaries to them?

A.S. Answ. 1. Though yee vaunt evermore of your sufferings, we have never seen them. 2. These, whom ye unjustly call your Adversaries, have suffered much more then you, and yet publish it not unto the World. 3. It is absolutely false, that ye suffer. 4. And yet much falser, that ye suffer as men convicted. 5. And yet falser, that ye suffer, because your Adversaries are more in number. And 6. falsest of all, that only ye suffer for that. 7. Men that suffer are not honoured, as ye are, neither receive they so great favours, Presents, and Benefices, as ye doe. 8. It is a great sufferance to the Church of God, to be calumniated and upbraided by so contemptible a number of Ministers, and to see so many Libels printed against her by those of your Sect. 9. It is false, that ye are not condemned: for the Church of *England*, and all other Protestant Churches, in approving the Presbyterian Government, as we said heretofore, could not but disprove and condemne you all, who condemn it. 10. Neither doth all this prove a Directive Ecclesiasticall power, belonging to the Civill Magistrate. 11. Ye have no Adversaries here, but your False Opinions. 12. Neither are your Brethren Adversaries to you, but to your erronions Opinions, which are a thousand times more your Adversaries then they. 13. And both ye, and any of us, must legally suffer according to our demerits, when we are sufficiently convicted and condemned by plurality of Votes, *in foro externo*, as ye are already, in very many things: for this is the way of all Civill and Ecclesiasticall Judicatories; Neither can Independents change it.

15. *Ibid. M.S.* reasoneth thus: If our Saviours testimony concerning himselfe, in his own cause, was not valid; how much lesse the testimony of any other, yea of a thousand, in any matter, that concerneth themselves, and consequently that of our Brethren in the Synod? But the first is true, *Joh. 5. 31.* *If I beare witness of my selfe, my witness is not true*, i. e. it is not in a formall and Legall interpretation true, but you may reasonably wave it.

A.S. Answ. 1. Either *Christ* here speaking of his own testimony, speaketh of himselfe according to his Divine, to his Humane, or according to both his Natures. Item, 2. Either he speaketh of its validity in it selfe, or in respect of the Iewes, to whom he did speak, and who should have admitted of it. Item, 3. Either of his publique and judiciall, or of his private testimony:

1. If in the first Proposition we take our Saviour according to his Divine nature, or according to both, viz. as Mediator, the Assumption is false; for there *Christ* speaketh not of himselfe according to his Divine Nature, or to both, or as Mediator; for under that notion he is Iudge of quick and dead: and *Christ* sayes, *Ioh. 8. 14.* *that if he testifie of himselfe, his testimony is true.*

2. Or if he speak of himselfe under this notion, then he speaketh not of his testimony, as it is in it self, but as it is in respect of them, who received

it not, viz. the Iewes, and unbelievers, who received it not as the testimony of God, or of the Mediator, (however it was such) for they knew him not, *Ioh. 8. 15. 19.* but they judged according to the flesh, neither knew they him, nor his Father : And if they had known the King of Glory, they had never crucified him. And then the Proposition is false : for it followeth not, that if *Christs* testimony, who is *God*, was not acknowledged as valid by those who knew it not ; *Ergo*, the testimony of a Presbytery or Synod should not be acknowledged by such as are subject thereunto, and know it : for by the same reason, two or three idle fellowes should not beleeve the testimony of your Presbytery or Assembly.

3. I retort then the Argument :

If *Christs* testimony was not legally valid in his own cause ; *Ergo*, Yours, in your Presbyteries and Assemblies, is not legally true, or valid in your own cause, when ye judge in matters of Faith and Discipline,

But the first is true : *Ergo*, the second also.

4. If *Christ* be here taken according to his Humane Nature ; then either he is taken according to his Humane nature, as it is in it selfe without sinne, or as it was in the Pharises estimation. If in the first way, the Assumption is false ; for there the Pharises took *Christ* for a sinfull man : and who can deny, but that the testimony of a man, in the state of integrity, is valid ?

5. If it be taken in the second way, I deny the first Proposition : for the testimony of Iudges, in judging according to Law, in things that concerne not so much their persons, as the Society that they represent in judgement, as the *Assembly*, and all Ecclesiasticall Iudges doe, is to be preferred before the testimony of any particular man.

6. And if this Maxime of the Independents hold, the judgement of no Ci-vill Magistrate, yea not of the *Parliament* it selfe shall hold, if any of them, or any Delinquent, take the *Parliament* to party in any businesse. The *Parliament* will doe well to take notice of such Independent Maximes.

7. But this was the Arminians way, at the Synod of *Dort*, to the end they might decline the judgement of the Synod : and he is an Arminian who propounds this Argument, who of late is become an Independent : I feare, they mean to unite the two Sects in one.

8. *Christ* was not here speaking of himselfe, how far forth his testimony and judgement might hold in a judiciall way, (whereof we speak here) but in a private way ; for this action was not judiciall, but a particular discourse.

9. Neither are the businesse now in hand at the *Synod*, of particular, but of publike concernment, viz. the *Church* ; wherein the *Church*, that is Iudge, cannot be taken to party, however ye call her a *crowd*, wherein many particular persons are concerned.

M. S. Ob. 16. p. 37. §. 2. They who are Party, cannot be their Parties Judge, since they are all equals, *Et par in parem non habet imperium*; and to be both Judge, and Party in one cause, cannot be granted to those, that have no authoritative power one over another, as *A. S.* himselfe affirms. But the Assembly are those, who are Party to the Independents, and nothing else, but their equals, *Ergo* the Assembly cannot be their Judges.

A. S. Ans. A Party cannot judge a Party; I distinguish, for either this Party is only pretended, and so I deny the Major; or reall; and then this reall Party either compeareth in some personall, or reall actions of his owne alone; or in some cause of publick concernment: if he compeare under the first notion, the Major is true, but the Minor is false; for the Members of the Assembly compeare not in the Assembly for any personall or reall action of their owne alone, or of particular concernment: if he compeareth under the second notion, the Major is false, unlesse yee have sufficient cause to forsake him for Iudge. 2. *Item*, If it be a Party, that hath no power over the Party in such a cause, the Major is true, but the Minor is false; for the Assembly in matters of Discipline hath power over all the Independents in England, viz. to condemne their Tenets according to Gods VVord: If it be a party, that hath power over the Party in such a cause, as a Iudge, the Major is false, and so it was reasoned, and this your Tener judged, and condemned in the Arminians, as I hope, it shall be in this Arminian and the Independents, in this Assembly. 3. It is false that parties are equals, when the one hath power over another; or when the one, that is pretended to be party, judgeth not in a matter concerning himselfe, but the publick. 4. For if that should hold, the parties of the Independent Churches might reject the judgement of whole Churches, yea of all the Churches of the world, pretending them to be parties. 5. Yea for the same reason they might reject the Iudgement of the Parliament. 6. This Argument proveth not the question, viz. that the Parliament hath an intrinsecall, directive power in matters of Religion, or an Ecclesiasticall power, to judge in matters of Religion. 7. It is a very proud and Independent expression of yours, when you say, that the Synod and all the Churches in the Christian world are but the Apologists equals; you will finde them, I hope in God, their Judges; and yet they are put in authority by the Parliament, to represent the whole Church of England, which is more then such an inconsiderable number of Independents.

M. S. Ob. 17. p. 37. §. 2. If all Churches were equall, (as for ought I know, or for any thing *A. S.* alledgeth to the contrary, they are) there can be neither superiours, nor inferiours, and consequently no obedience or disobedience: But the first is true.

A. S. Ans. 1. This proveth not that the Parliament hath any intrinsecall power in the Church; much lesse any directive intrinsecall power. 2. Only it pretendeth to prove an Independent Power in the Church, which taketh a-

way their *directive power* of the Civill Magistrate, and the Parliament; for if their Churches depend not of any Superiour, how can they depend upon the Parliament, or any other Civill Magistrate? I deny the Assumption, viz. that all Churches are equal; but he proveth it, because they are such for ought he knoweth, or that *A. S.* alleadgeth to the contrary. *Ansuv.* 1. This is, but to confesse your ignorance. 2. I deny the Consequence, for it may be otherwise, howbeit he be ignorant of it. 3. Neither is his knowledge the measure of divine, or naturall verity, but to be measured by them. 4. Howbeit *A. S.* should say nothing to the contrary, yet the contrary may be; for *A. S.* hath not said all things, that may be said upon this, or any other subject: and there be thousands, who can say more, and better then he; yea, many have said more and better. 5. It is an untruth also, that he hath said nothing to the contrary, for he might have seene something to the contrary in his *Observations*, and in his *Answers* to a Libell; and if that be not enough, he hath more in this *Book*. 6. When he saith that *A. S.* argueth so, it is an untruth; for neither hath *A. S.* the Assumption, nor the Conclusion, in the 38. page of his *Observations* cited by him, for he destroyeth the *Consequent* to destroy the *Antecedent*: whereas *M. S.* poseth the *Antecedent* to infer the *Consequent*.

M. S. Ob. 18. If Justice consisteth not in an Arithmetically, but Geometrical proportion, then is there no reason, that peremptorioness of Vote, how Arithmetically soever priviledged, but weight and worth of Arguments should carry it against them. But the first is true, *Ergo* the second also.

A. S. Ansuv. This Argument with its peremptorious censure of a pretended peremptorioness of Votes, Arithmetically priviledged, seemeth to censure the Parliament, which ordained, that that should be offered unto them, as the *Judgements of the Assembly*, which the major part assented unto. i. e. that, that was judged by Plurality of Votes. 2. If by peremptorioness of Vote, he meaneth *Plurality of Votes*, I deny the consequence or connexion; for when things are fully ballanced by reason, in any Assembly, it is more probable, that that is most true, that is carried by plurality of votes, and that Geometrical proportion, wherein consisteth distributive Justice, may be more easily found out by *Plurality of votes*, then by fewer votes; otherwise it were a folly to vote any thing; for wherefore vote they any thing in any Assemblies, but that it may be judged by plurality of votes? 3. And the Apostle willeth, that the spirit of Prophets be subject to the Prophets: Neither is it credible, that the Major part will submit unto the lesser part. 4. And we would willingly know of you, Sir, how things are ordinarily carried in your Assemblies? whether things being debated, and every mans Reasons heard, the Major part submitte to the lesser, or the lesser to the Major? or whether that is thought truth, that the Major or Minor part Voteth? 5. If by peremptorioness of votes, you mean a bold and imperious carrying of things by plurality of votes, without

without reason, I shall readily grant you such Assemblies are unlawfull; neither is there any such established amongst us; neither hath the Parliament established any such Ecclesiasticall Assembly here; neither doth the Assembly arrogate unto it selfe any such unjust power: if this Argument hold, it shall beate downe as well the proceedings of the Parliament, and all Civill Iudicatories, wherein things are carried by *Plurality of votes*, as those of the Assembly: wherefore all the Civill Powers in the world will doe well to take notice of this *peremptorious censure* of them all; for if it stand, they must fall and doe homage to the *Independent Churches*. Besides this, I know not what he meaneth by *Arithmetically priviledged*; for it is no terme either in Divinity, or in Lawes, or in Philosophy, for any thing I know: Neither heard I ever before of any *Arithmetically priviledge*.

Obj. 19. M. S. What is granted to every other man in the Kingdome, cannot be denied to the Parliament.

But a calling to judge between, the Apologists, and their Brethren, yea, and somewhat more then a calling a speciall and weighty necessity to doe it (though not after the same manner, in respect of the consequence of their judgement) is granted to every other man in the Kingdome. *Ergo* a calling to Iudge, &c. cannot be denied to the Parliament.

A. S. Ans. W. Howbeit I might say much to the first Proposition, 1. yet I deny the Assumption, if it be taken absolutely: Or rather 2. to evite his cavillations, I distinguish it: if by the word *calling* he meane a *publick* and *particular calling*, such as have the Officers, and Ministers, or Rulers of the Church, it is false; for no man hath such a *calling*, but he who is called, as *Aaron*: if He meane a *private* or *common calling*, I grant him all the Argument, but it is nothing to the purpose; for by such a *calling* they cannot judge in *Publicke* or in *Ecclesiasticall Assemblies*. 3. I distinguish the word *judge*, for either it signifies an *Officiall, Publicke, Ministeriall, and authoritative judgement*; or a *private common judgement of discretion*, such as belongeth to women, and all Christians: if the first, the Minor is false; for what necessity can lye upon every private man, yea, Water-men, Coblers, and Oyster-women to goe to the Assembly, and judge between the Apologists and them? If so, the Parliament hath done them wrong, in not calling of them, or rather in excluding them from so noble and necessary acts of their *calling*. And here I must pray the Parliament to consider, whether this Doctrine of his in this point be not seditious, and sufficient to excitate the ignorant people to challenge such a pretended *calling* and liberty, or licentiousnesse of judgement? If every one be a Iudge to Rule, who shall be ruled? If every one command, who shall obey? how then hath the Apostle distinguished Rulers from others? If the second, we grant him all the Argument; but that *conclusion* in that sence is not the *question*, that is *controversed* between us.

But 20. *Arg. M. S.* seemes to prove the Assumption, if it be not a new Argument:

gument: *Would A. S. have even the meanest of men to sing obedience and submission to the Assembly, without their understanding?*

A. S. I retort the Argument: 1. Will M. S. have even the meanest of men to sing obedience and submission to the King, Parliament, or any Civill Magistrate, without their understanding? 2. Would M. S. have even the meanest to sing obedience to the Independent Churches, without their understanding? 3. The Church must use all possible meanes to informe such as pretend ignorance, or conscience: having sufficiently convicted them, she must proceed against them as contumacious, and inflict upon them such spirituall punishments, as their sinnes may deserve. 4. In such a case, not only the meanest, but also the greatest must sing obedience passive, in suffering the Churches proceedings against them; *permittendo, tolerando, non resistendo*; in permitting the Church to proceed against them, in tolerating her judgement, in not resisting it: for it is an old saying of a very wise Stoick; *Toleranda sunt, quae emendari non possunt*: since particular persons have no publike vocation or power to oppose the Church, active, they must suffer; yet they may resist in not obeying active, as in confessing an untruth, in case the Church urge them thereunto: Or, in a word, they must obey, in case they be not made Actors in things against their Conscience; for it is no sinne to suffer what we cannot mend; but to doe what we should not doe, or omit what we should doe, and may doe.

Object. 21. If the meanest of men have not a calling to judge betwixt the Assembly, and the Independents, then they must sing obedience and submission to the Assembly, without their understanding. But the Consequent is false, Ergo, so is the Antecedent also.

A. S. Answ. I deny the Consequence of the first Proposition: for to sing obedience to the Assembly, it is not needfull, that one be Iudge betwixt them and the Independents; but, that they know whether the Iudgement of the Assembly be just, or not, or rather, whether their Obedience be just, or not: for the Assembly, and they who have power to judge, may judge justly; and he who is judged, justly disobey: as, if a man should legally, *in foro Externo*, be convicted of Heresie, or any other crime, the fact being proved by false witnesses, and he afterwards condemned to acknowledge an Heresie or crime; both the judgement should be just, for the Iudges judged justly, *juxta allegata & probata*; but the Obedience to such a judgement should be unjust, and his disobedience just; for he should sinne grievously against God, and give offence to his Neighbour, in acknowledging an Heresie, or a filthy crime, where there is none at all. 2. By a calling to judge, either he understands a publike and particular calling to judge authoritative, in consulting in Ecclesiasticall Assemblies of matters of Religion, and deciding them, and so inducing an obligation unto obedience; or a common and private calling, out of Ecclesiasticall Assemblies, by himselfe alone, or in private with a friend, to judge

judge by a judgement of discretion, which induceth no bond or obligation to obedience. If by a *Calling* he meane the first, the first *Proposition* is false; neither will all the Independents, Arminians, Anabaptists, and Socinians ever be able to prove it. If the second, all the Argument may be granted, viz. That the *meanest* of men have a *common calling* to judge by judgement of Discretion, (which induceth no obligation) betwixt the Synod, and the Independents: but that is not the Question in debate. 3. I distinguish the word *obedience* and submission; for either this *obedience* is *active*, when we are commanded by our Superiours, to be Agents or Actors in any thing, as to bow before an Idol, or Religiously to adore Altars, the Bread and Wine at the Lords Table, &c. Or *permissive*, when I am not commanded to be an Actor, or to doe any thing, but to permit it, not hinder it, or not oppose it, if I doe it not my self; as when men are exhorted, or commanded to assist the poore; if I will not assist them, I am bound not to oppose the Command, or to hinder others from doing it: so, if a Minister preach not according to my palate, whatever be my private judgment of him, as if he preach too sublimely, too speculatively, lesse methodically, &c. yet must I let him alone, I may not oppose or crosse him, because that I have no *publike calling* to censure or hinder him. If *obedience* be taken in the first way, the first *Proposition* is false; for every man in *obeying actively*, or when he is an Actor, must know whether he doth well, or ill, at least by a particular judgement: if in the *second*, it is true, that men are bound sometimes to *sing a permissive obedience*, without their *understanding*, because in so doing, they doe nothing themselves, but permit other men to doe; as when there is a Minister called by the Church to *preach*, it may be, that some ordinary Mechanick will judge his Sermons to be too sublime, more speculative then practically, happily also he will think them not methodicall: in such a case the Mechanick hath no power to hinder the Preacher from preaching, or preaching so; he must obey in permitting, and not opposing him in preaching; for what is unsavory to his palate, is savory to anothers. 4. If this Argument hold, it shall presse no lesse the Parliament, then the Assembly: for I put the case that the Assembly judge, and that all the Assembly and Independents goe one way, and the Parliament another, which, I trust in God, shall never happen: I frame the Argument thus:

If the *meanest* of men have not a *calling* to judge betwixt the *Parliament* and the *Assembly*, then they must *sing obedience* and submission to the Parliament, *without their understanding*. But the Consequent is false; *Ergo*, And so your Independents shall neither obey Parliament nor Assembly. And the Parliament would doe well to note this.

5. I say more, that sometimes *Subjects* are bound to obey their *Rulers*, when they know not distinctly the equity of the Command: for, put the case a Prince undertake a Warre against his neighbour-Prince, every Cöbler knoweth not the true cause of the Warre, or whether it be just, or not; for he cannot

cannot penetrate into his Princes secret Counsell, and yet if the Prince lay Assizes upon the people, or presse Souldiers, they must, in all this, *obey*, howbeit they know not the secrets of his Counsell, yea, howbeit they suspect the Warre to be unjust, they must obey; for it is not expedient, that every Independent Cobler be admitted into the Counsell of State; or if that be not granted, that presently he resist his Prince, and raise a Rebellion in the Kingdome.

6. I pray this man to tell me, whether in *New England* amongst the Independents, every man be not bound to obey what is judged in their Assemblies, however he be of a contrary judgement?

7. And whether it be Morally possible, that every man be of the same judgement, in things that are resolved, or to be resolved in all Civill or Ecclesiasticall Assemblies? And if not, what can be the force of this Argument?

What here he addeth, *The glory of a Synod lyes not so much in the force of their Conclusions, as of their premises*, is impertinent; for the force of the premises and conclusions are not to be opposed one to the other, but to be composed one to another; for the conclusion followeth necessarily of its premises: Things are sufficiently discussed in the Assembly, and their Conclusions evidently enough inferred out of their premises: but this is an incurable sicknesse in these men, that they never thinke any Conclusion well inferred, unlesse it be for themselves.

Obj. 22. He telleth us afterwards his judgement, that the conclusions of the Assembly should not be *swallowed, without shewing, &c.* which the Parliament and Assembly will both grant him.

Obj. 23. M. S. In his Sect. 12. he bringeth in quality of an Argument, as it seemeth, an Answer unto one of mine, taken *ab exemplo*, or a *simili*, which I have answered, and afterwards, Sect. 16. he hath an Argument, the summe whereof is this.

Obj. 24. Christ hath not divested himselfe, nor made a delegation of such a directive power in matters of Religion, as *A. S.* would sequester for the honour of the Presbyterie: *Ergo* he will not acknowledge it.

A. S. Ansvv. 1. I deny the *Consequence*: for to acknowledge such a Ministeriall power, as we grant unto the Ministers of the Assembly, or our Presbyteries, it is not needfull, that Christ divest himselfe of it, or make a delegation, but a donation of it; for Christ was never vested with such a Ministeriall and subordinate power, for he is Lord and supream Judge in the Church, and therefore could never divest himselfe of it. 2. If he meane the supream power proper to Christ, we neither desire him to beleeve, nor beleeve we, that Christ hath divested, or could divest himselfe of it, to give it to the Church, for he kept to himselfe, his owne supream or Royall Power; but gave unto his Ministers subalterne, and Ministeriall power, which derogate no waies from his Royall power, since this is subordinate unto that.

3. How-

3. However he takes it, this Argument is captious, and is nothing else but a plain *petitio principis*, and proving the same thing by the same, or a Conclusion by a Premisse, as uncertaine as it selfe.

After this petty Argument he maketh his Testament, resolving himselfe to dye a Martyr, amongst good men, whom he hath most highly offended, and who professe, that they compell no man to professe any truth, much lesse untruth, against the light of their Conscience; how ridiculous a Martyr is this? They professe that they may undergoe a voluntary exile, for feare of persecution: if you, sir, feare any such thing, you may be gone, according to the Principles of your owne Divinity. And then he telleth us, that he will allow any *directive power* of man, so it be *not compulsory unto men by any externall violence, whether directly or indirectly, to subscribe against their judgements and consciences to it.*

A. S. Answ. 1. Our Presbyteries attribute not to themselves any directive power, that is *compulsory* unto men by *externall violence*, to subscribe against their judgements. 2. But if a few men differ in their judgements from all the rest of the Church, or will needs bring in new Religions, or novelties, against the common Tenets of the Church: then indeed they will cast them out of the Church, or excommunicate them according to their demerits, neither is it equitable that they abide in a Church, or enjoy a Church consociation, who will not submit unto her Iudgement and Discipline. Neither will his Quinque Ecclesian Ministers admit unto, or receive any man into their Church, who differs in judgement from them, or who will not submit unto their judgement: But howbeit the Church compell you not to subscribe; yet the Civill Magistrate, after sufficient conviction, may compell you to subscribe, or to be gone; for after sufficient conviction, Morally, it is, and should be supposed, that yee know the Truth, or should know it; or if yee know it not, that nothing can have hindered you, but your owne pertinaciousnesse, which cannot excuse, but rather now accuses, and aggravates your sinne, since one sinne, formally, and *per se*, cannot excuse another; Neither have our Churches ever gone further, as may appeare by our Confessions of Faith, and Covenants of the Churches of Scotland, France, the Netherlands, Geneva, &c.

M. S. hath some more poore Reasons in his 2. Chap. about the *executive power* of the *Civill Magistrate* in matters of Religion; Here he imployeth neare upon foure pages in *quarto*, in a very small Print, about things that are nothing at all to the purpose. 1. In threatening the Parliament with Gods most heavy judgements, in case they meddle themselves with any executive, or coercive power, against his new canonized *Independent Saints*; He supposeth them 1. to be *Saints*. 2. *Those little ones*, Matth. 18. 6. He telleth them, it were better a *Milstone* were hanged about their necke, then to meddle with one of these little ones; and that because the Holy Ghost prophesieth of the putting down of all rule, and all authority, and power by Christ; for he must reign

till he hath put all his enemies under his feet, 1 Cor. 15. 24, 25. this argumentation will hold, if ye suppose the *Independents* to be Christs little *Saints*, and the *King* and *Parliament* to be his *Enemies*, in case they meddle with them, in hindring them to set up their Sect: but to the contrary, Gods *Saints*, as themselves, in case they suffer not *Presbyterians*, or any others, no more then the *Independents* doe in *New England*: so the *Independents* shall reigne over us all. 2. In guessing what I meane by the word *Church*, whether a *Church* in *folio*, or in *decimo sexto*? I have fully expounded it, howbeit not in so chosen new Divinity termes, in *folio*, and *decimo sexto*. So I come to the rest of his Reasons.

CHAP. VIII.

Wherein are answered M. S. his Objections 25, 26, 27.

Ob. 25. M. S. **V**When Parties pretend to be offended with the Church, or the Church judge any thing amisse, the Civill Magistrate may command the Church to re-examine its judgement, &c. What reason then hath he to be so *invective* against the *Apologists*, p. 49. & 50. for holding, that *Kings*, or *Civill Magistrates* are above the *Church*?

A. S. Answ. 1. The question is not, whether the *King* and the *Civill Magistrate* be above the *Church*, or not. We grant, that the *Civill Magistrate* is above the *Church*, as having a supream, Politicall, or Civill power, Imperiall, Regall, Aristocraticall, or Democraticall, yea altogether independent upon all the Powers of this World, and only dependent upon God, according to the Lawes of the State wherein he ruleth; yet not Spirituall, Ecclesiasticall, or Intrinsicall to the Church, but Secular and Extrinsicall. In his Office he is not subordinate or Vicegerent unto Christ, as Christ, but as God; not in his Royall or Divine office whereby he ruleth his *Church*; but in his Divine Nature or Power whereby he ruleth the *World*: not in his particular Providence about his *Saints*, but in his generall about all men and States: not according to the Covenant of Grace, if he be considered only as a Magistrate; for then, only they, who are in this Covenant, should be Magistrates; but of Nature; for if *Adam* had continued in the state of innocencie, we should have had Magistrates without any Mediator, or Covenant of Grace. A. S. will easily grant you, that the *Civill Magistrate* is above the Church; only he denies, that he is above the Church by any spirituell or Ecclesiasticall power, as *Independents* hold, but by his *Civill* and secular Authority, which is not subordinate to Christ, as Mediator, as King, or Head of his Church: His power over the Church is not intrinsicall, as ye hold, but extrinsicall, as we confesse.

2. It is also false, that I inveigh against the *Apologists*, p. 49. 50. unlesse Reasons be *Invectives*. I pray the Reader to look the place, to the end he may see how little Conscience these men make of untruths: and if there be any *Invectives* there, I am ready to suffer.

3. This Argument being put in forme, will be thus :

They who may *command* the *Church*, are above the *Church* :

The *Civill Magistrate* may *command* the *Church* ; Ergo,

The *Civill Magistrate* is above the *Church*.

Ans^w. If the words, *command*, and to be *above*, be taken for to *command*, and to be above *Externally* and *Politically*, I grant you all the Argument, viz. That the *Civill Magistrate* is above the *Church* extrinsically and *Politically* : But if ye take both the words, viz. *command*, for an an internall and *Ecclesiasticall command*, that is within the *Church* ; and the word *above*, for *above Internally* and *Ecclesiastically* in a *Church-way* : I deny your *Minor*. If ye take the one word one way, and the other another way, I deny your first Proposition.

M.S. Ob. 26. p. 44. §. 7. If the *Civill Magistrate* hath power to *command* the *Church* to revise her judgement, when she judgeth any thing amisse, surely he hath power to examine and judge of her proceedings, and consequently, hath a *Directive power* in matters of *Religion*. But the first is granted by *A.S.* his concession, Ergo, so must the second.

A.S. Ans^w. 1. I answer to your Proposition, thar in the same way the *Civill Magistrate* hath power to judge, or a *Directive power* in matters of *Religion*, he hath power to command. Now his power to command, (as I have said) is only *Politically*, *Civill*, and *Extrinsically*; Ergo, such also must be his power to judge, or *Directive power* in matters of *Religion*, viz. *Civill*, *Politically*, and *Extrinsically* to the *Church*, howsoever *Intrinsically* to the *State* : for as he hath a *Civill*, *Royall*, *Imperiall*, or *Aristocraticall* power to *command*, so hath he a *Civill*, *Royall*, *Imperiall*, or *Aristocraticall* power, &c. to *judge*, and to direct him in his Commands, unlesse he command without judgement : But I deny, that this concludeth, that he hath any *Ecclesiasticall* or *Spiritual* power that is *Intrinsically* to the *Church*, or *Church-Officers*, who governe the *Church*. 2. This Argument concludeth not an *Executive power*, which is the Title of the Chapter, and that which he intendeth to prove. This is like to *Montagnes Discourses*, who sundry times hath one thing in the Title, and another in the Chapter.

M. S. Obj. 27. p. 44. sect. 7. §. 3. being put in forme, will be thus :

They, who may determine, and judge amisse, should not compell, or make the people, under their Government, to swear obedience or subjection unto their Orders, which yet, by your owne confession, they doe :

But your *Presbyteriall Assembly* may determine and judge amisse, Ergo.

A.S. Ans^w. 1. The Proposition is false. 2. Or if it be true, I subsume, But the *Civill Magistrate*, both in *Ecclesiasticall*, and *State matters*, may judge amisse ; Ergo, the *Civill Magistrate* should not compell the people under his

obedience unto his Order; *Ergo*, the *Parliament* should not compell, or make any man to swear the *Covenant*; *Ergo*, The *Independents* should not have taken the *Covenant*, because that the *Parliament* might determine and judge amisse. 3. By this reason, a man must be tolerated in rejecting all Confessions of Faith, because they, who contrive them, may erre. 4. In *New-England*, since they may erre, they can compell no man to your Religion, but must tolerate them, which ye will never grant. 5. I deny the *Assumption*, 1. For our Churches compell not the people to swear obedience or subjection unto their Order; for, Compulsion is *a principio externo, contra inclinationem agentis*; it proceedeth from an Externall principle, against the Naturall inclination of the Agent, viz. that is compelled to produce the action, and so is exercised only against the Body, over which the Church taketh no authority, but the Civill Magistrate alone. 2. Neither said I, to my knowledge, any such thing. 3. Neither cite you the place. 4. Only I remember, that in my *Observations and Annotations upon the Apologie*, p. 39. §. 4. I said, That the combined Eldership, having an Authoritative power, all men, and Churches thereof, are bound by Law and Covenant to submit themselves thereunto, viz. in a Spirituall manner, since the power is Spirituall. Never a word here of compulsion or violence. Our Churches neither compell mens bodies, nor have they any Prisons, or any pecuniary mulcts: but if any man will trouble the Church, and be disobedient, it is the duty of the Christian Civill Magistrate to use his power, to hinder such a disorder. If we have not a Christian, and an Orthodox Magistrate in some places, as in *France*, and in some parts of *Germany*; or if the Christian Magistrate will not doe his duty, he who will not submit unto our Church-Government, is cast out; and punished Spiritually, by simple Censure, Suspension, or Excommunication, according to the quality of his sin. 5. Learn also, I pray you, *M.S.* that it is not fallibility, but actuall failing, or ignorance, that may excuse him, who is subject unto any Government or Authority, from obedience: Nor yet all failing in judgement or error, but only that which is antecedent to all the acts of our Will, which morally we cannot shun, and is invincible. 6. Neither is it evermore expedient, that Subjects know certainly, whether their Governours judge, or doe right, in what they doe; for Subjects, in some cases, must obey, in virtue of a probable knowledge, or conjecture, that their Governours command justly; and especially, when they are not compelled to be Actors in that, which they believe to be unlawfull for them to doe. For I put the case, that the *King* and *Parliament* take a resolution to make War against any Foraigne Prince, and presse some men to serve in such a War, It is not for every pressed man to call the *King* and *Parliament* to an account, about the equity of the War, neither are they bound to discover to every Souldier all the secrets and particularities of State thereupon.

M.S. Ob. 22. Why are you not satisfied with that subjection to your Prefbyterial

by terriall Decisions, that pleadeth no exemption, but only in case of non-satisfaction about the lawfulness or truth of them?

A.S. Ans. 1. We are content with it. 2. And in case of non-satisfaction, our Churches give them sufficient satisfaction. 3. But if they will not be satisfied, when many thousands are satisfied, we maintaine, that it is not equitable, that when 20000. or 30000. are satisfied, two, or three, under pretext of non-satisfaction, or twenty, or thirty pertinacious fellows should have liberty to trouble all the Churches of God in the World. 4. We say moreover, that the Church, in disputing and conferring with them, and afterward in judging that she hath given them sufficient satisfaction, hath given them sufficient satisfaction morally; and that wise men should judge it sufficient, *in foro Externo*; and thereupon, that they are to be condemned by the Church *in foro Externo*; for there is no other way to proceed to sentence, either *in foro Civili*, or *Ecclesiastico*. 5. If this will not satisfie them, yet if they will be quiet, and not trouble the Church of God with their Conventicles, we can in Christian charity tolerate them in their weaknesse, yea in their malice (if there be any) till God impart unto them more grace. But this serveth nothing for *Independents*, who are come over the Sea to beg a quarrell of us, and to erect Churches in despite of the Civill Magistrate, against all Lawes, yea against their own Tenets, if they write, as they believe; for they pretend, that Churches cannot be erected without the Civill Magistrates consent. 6. If all this content them not, and their Conscience will not permit them to doe otherwise, the Ports are free for them, they may be gone, and live in all liberty of Conscience in *New England*, and trouble no more the Country here, then the Country shall trouble them there. 7. Or if this will not content them, wherefore will they have more liberty here, then they will grant us in *New-England*?

M.S. Ob. 29. If Parties may have cause to be offended with the Church, then have they power to judge of their actions, as well as they of theirs: But the first is true; *Ergo*, the second also.

A.S. I distinguish the Consequent of the Proposition; *They may judge by a publick Judgement*: It is false; for every particular or private man hath not a publicke power to judge, nor consequently, a Publike judgement: they may judge by a private power, (which properly is not *ignis potestas, authoritas*, or Authoritative power) or judgement, but a judgement of Discretion: so it is true: but such a Judgement is not sufficient to exempt him from obedience, I meane not an active, but a passive, or rather a permissive obedience; for howsoever his erroneous judgement may excuse and dispence him from an act, wherein he is Actor against his Conscience; yet can it not excuse him from suffering the judgement of the Church: for, if he will not doe what they will according to Gods Word, they may doe, and he must suffer, and permit them to doe what he willeth not, and what they will according to Gods Word, whereof he hath no Publike power to judge: he must no way oppose

active the publike Judgement and Authority of the Church, since he hath no publike power; he must not set up a new Church, but deal with the Church, according to his vocation; and if he cannot prevail in conferring with the Church, he may appeal from a Parish Presbytery to a Classe; if there he be likewise oppressed, he may appeal to a Provinciaall Synod; if there again he be wronged by their Judgement, he may appeal unto a Nationall Synod; if there he be oppressed (which probably will not ordinarily fall out in all these Judicatories, rather then in first and last instance in an Independent Church, compounded peradventure of seven or eight idle Fellows) or pretend to be offended, he must sit down patiently; And if he have any scruple of Conscience, he may consult foreign Divines; and if those satisfie him not in this singularity of his opinion, I then propound my question; Whether it be more equitable, That all the Churches of the World submit to this particular mans opinion, or he to theirs?

Object. But what if they erre all, and he be right?

Ans. When God hath not given you any ordinary remedy, you must have patience; there must be Offences, yea Heresies; But woe unto him that is the Cause. There was no other way in the Old, or in the New Testament; there is no other in Civill Judicatories; there can be no other found in this world, And to end this Argument, I ask you, What if a man be oppressed in one of your Churches, (as it is possible a man may be, as well as in one of ours, unlesse ye have *the power of Piety*, in a more Independent degree, yea, beyond all flesh and blood in any juncture of time to come) and afterward he complains to Neighbour Churches, and they oppresse him by their Judgements; What other remedy can he have but patience, and to appeal to the Judge of quick and dead, or else acquiesce to the sentence, or at least suffer it? For a man cannot sin in meer sufferance; for actuall sin materially is ever more an action of the will, or a voluntary omission of some action.

M. S. Ob. 30. p. 46. sect. 2. What power is Intrinsicall to Religion, it is Intrinsicall to the Church: But the Civill Magistrates Power is Intrinsicall to Religion; for *A. S.* sayeth, That the *Parliament pretends no Directive power in matters of Religion, but an Executive power onely, viz. In matters of Religion.* Ergo, The Civill Magistrates power is Intrinsicall to the Church.

A. S. Ans. What ever may be said of the Proposition, I deny the Assumption; and to the confirmation thereof, I answer, 1. That, when I say the Civill Magistrate hath power *in* Religion, the word (*in*) signifies *about*; for Religion signifieth the object of the Civill Magistrate; and so we speak ordinarily, as when we say, A rich mans heart is in his Money and Riches; so *in* here signifieth not an Intrinsicall, but an Extrinsicall Denomination; as when I say, The Sun is seen, the Attribute in this Affirmative Proposition is said

said to be in the Subject, not by any Intrinsicall Inherence, or Denomination, but by an Extrinsicall Adherence, Attribution, or Denomination: This little Childish Sophistication, is more worthy of some young Smatterer in Logick, then of a Divine, or any Conscientious man: It is not possible, that *M. S.* could be ignorant of this; and therefore in this Dispute, if he have any power of Piety, I desire more Conscience and Sincerity in him: I may also say, That the Civill Magistrate hath an Extrinsicall power in the Church, if the word (*in*) there signifie a bare Attribution, or Extrinsicall Denomination, as it is ordinary amongst Divines, Philosophers, and common people; and yet I confesse it is more properly said *about* Religion, and *about* the Church, as *Apollonius* observeth, and as I have expressed my self; but then there should have been a concurrence of *in's*, which would have made my Expression obscure; for then I must have said, The Civill Magistrate *about* matters of Religion, hath an Extrinsicall power, as also *about* the Church, as this Professor of Eloquence would have me to speak; which kinde of Expression, I beleeve few or none could have understood. If the Independent cause depend upon such ridiculous puntillio's, and be so Independent upon good reason, I know not of the two which is better, *Dependency* or *Independency*.

M. S. Ob. 31. p. 46. sect. 11. The power of Citation is Extrinsicall to the Church.

The power of Citation is Ecclesiasticall. *Ergo,*

Some Ecclesiasticall power is Extrinsicall to the Church.

A. S. I distinguish the word power of Citation; for it is either *Ecclesiasticall*, which is proper unto the Church, *viz.* In Church Officers gathered together in an *Ecclesiasticall Assembly*; And this is both *in*, and *about* the Church or *Civill*, which is proper to the Christian, and in some way to a non-Christian Magistrate, where by his Civill power he maintaineth the Church; and this is out of the Church, in the Magistrate, and yet *about* the Church, which is its object: And so I answer to this silly Argument, That it is captious and grounded on an Equivocation; for it taketh the power of Citation in one signification in the Major, *viz.* For a Politicall power of Citation; and in an other in the Minor, *viz.* For an Ecclesiasticall power of Citation. 2. Or if it be taken in both for an Ecclesiasticall power, then the Major is false; for Christ gave it to the Church, to which it is Intrinsicall, and not to the Civill Magistrate. 3. Or if it be taken in both for a Civill power, then the Minor is false; for the Civill power of Citation is not in the Church, but in the Magistrate; neither ever gave Christ it (as Mediator) either to the Church, or to the Civill Magistrate; but God by Christ (as God) gave it onely to the Civill Magistrate: And the Peece, whereof the Presse, as *M. S.* sayeth, hath been lately delivered, sayeth no other thing then I say, if *M. S.* his *Diana of Ephesus* can permit him to understand it, or he do not willingly dissemble his understanding of it.

M. S. If a *Classis* shall cite or excommunicate a Member of a *Church*, against the judgement and consent of the Elders of that *Church*, let all the World judge, whether that be not an Act of Externall power without the *Church*.

A. S. This Argument is ridiculous. 1. For it proveth not that which is in question, viz. That the Civill Magistrate hath an *Ecclesiasticall* or *Intrinsicall* power in the *Church*. 2. Onely it proveth, that the *Church* hath an *Authority*, that in some respect may be called *Extrinsicall*. 3. But to take away this Equivocation, and many others, and to explain more fully this question, note again, 1. That the *Church* may be considered, either according to its *Reall* and *Naturall*, or according to its *Morall* being. 2. That the *Church* according to its *Morall* being (I speak of the *Representative*) is either *Particular* of one Parish or Congregation, or more *Generall*, as a *Classicall* or *Synodall Assembly*. 3. Note, that the *particular Church*, may be considered either *Absolutely*, and in it self alone, without any reference to a *Classe* or a *Synod*, whereof it is a part; or *Relatively* with a reference to the more *Generall Church*, viz. a *Classis* or *Synod*, whereof it is a part, or in quality, and under the notion of a part, in so far forth, as by some formall or virtuall Assent, it hath once Covenanted to be a part of such a *Classis* or *Synod*, and Stipulated to send its *Commissioners* to such *Classicall* or *Synodall Meetings*. 1. If then we consider *Citation* or *Excommunication* with reference to the *Church*, either more *Generall* or *Particular*, according to its *Naturall* being, it may be *Extrinsicall* to them both; for the Act of *Citation* or *Excommunication* is not really produced or pronounced, according to its *Naturall* being, by the *Church* considered under the notion of its *Reall* being, but by one man, as all wise men will grant. 2. If they be taken morally according to their *Morall* being, grounded on some *Covenant*, then the Acts of *Excommunication* and *Citation* are not *Extrinsicall* to the more *Generall Church*, since they are exercised by Her power and consent. 3. If they be considered with reference to the *Particular Church*, then if the *Particular Church* be considered *Absolutely*, they may be *Extrinsicall* unto Her, since neither *Excommunication* nor *Citation* are exercised by Her *Absolutely*, at least Ordinarily. 4. If we consider a *Particular Church* in reference to the more *Generall Church*, viz. under the notion of a part of the more *Generall Church*; then we may consider Her either, 1. According to Her first *Consent* and *Covenant*, *Reall* or *Virtuall*, whereby She joyned together in one *Consociation* with many other *Particular Churches*, to make up together one *Classe* or *Synod*; the which *Consent* preceded the Act of *Citation* or *Excommunication*; and whereby the *Classe* or *Synod* received Power to cite or excommunicate particular Persons: Or 2. according to Her *Consent*, in sending Her *Commissioners* to the *Classe* or *Synod*: Or 3. according to Her subsequent or concomitant *Dissent* to the Act of *Excommunication* or *Citation*. 4. If then She be considered accord-

according to Her first *Covenant* and *consent*, or in the second, i.e. in sending Her *Commissioners*, the Act of *Citation* and *Excommunication* is voluntary, and Intrinsicall to that *Particular Church*, notwithstanding Her subsequent or concomitant *Dissent*; for that Act of *Citation* and *Excommunication* is done in vertue of such precedent *Consents*, which are Her *Deeds*, and very Legall.

5. If the *Particular Church* be considered according to Her subsequent or concomitant *Dissent*, these Acts are involuntary, and Extrinsicall to that *Particular Church*: But such a *Dissent* is not properly and formally an Ecclesiasticall Act, since it is not ruled by any Ecclesiasticall Rule of *Discipline*, but by private interest, or passion, which must ever give place to the Weal of the whole *Church*; for as Naturall bodies may be considered either Absolutely, or under the notion of a Part, which is for the whole; and in the first notion, they have their Particular Inclinations and Motions, whereby they decline whatsoever is hurtfull unto them, as when the hand flyeth from a blow of a Sword; but under the second, they are not led by their own particular, but by the generall Inclination and Interest of the whole, since parts are not so much for themselves, as for the whole; and so it neglecteth its own particular good or interest, for the weal or interest of the whole; as when the hand for fear least the head should be cut off, whereof might ensue the destruction of the whole man, exposeth it self to the danger in receiving the blow it self, to save the whole: So in Politicall or Ecclesiasticall Consociations, particular Towns, or Churches, may be carried by their own Interests to some particular *Dissent* in some Cases; but if they move Regularly, sometimes against their own Interests, they must Consent against themselves, according to the generall Inclination of the whole Consociated body, or Church Classicall, Synodall, &c. 6. If this Argument hold, it will conclude, 1. Against that which is done by Plurality of Votes in their particular Congregations; For that which is concluded, is against the Consent of the Minor part. 2. Against that which is done in their Synods, by their Messengers, if they conclude against, or without the Consent of the Churches, whereof they are Messengers: And 3. Against the Parliament, if they conclude any thing against the particular Consent of particular Towns; for they Consent not thereunto; And so what they conclude or do against them shall not be done by Consent of the Kingdom; And so this man shall destroy the Parliament, and the pretended Order of Independents, as well as that of Protestant Presbyteries.

But *M. S.* telleth us, that so the *Classis* is like to the Magistrate, who is a Bishop without, and about the Church.

Ans. 1. I deny your Simile; for the Magistrates Power and Act, being onely Politicall and Civill, has no Internall reference to *Citation* or *Excommunication*, in quality of Ecclesiasticall Acts, as that of the Church, and Church Officers, which is Ecclesiasticall; and this your *Quinqu' Ecclesiarum* Ministers

Ministers acknowledge themselves, when they tell us, that the Civill Power is of another nature then the Ecclesiasticall.

Obj. But if the Civill Magistrate have this Externall coactive power, they must all have it, as well Pagans as Christians: But so it is not; for *A.S.* will not grant it to Pagans, *Ergo*, none of them have it.

Ans. The Assumption is false, for I grant it to them all, but not in the same manner; To a Pagan only *in actu signato*, but to a true Christian *in actu exercito*. I expound it in my Annotations upon the *Apologeticall Narration*.

M.S. scratches at this distinction, 1. as not good; for, saith he, I never heard of any thing belonging to a Person *in actu exercito*, but that belonged to him, and that *per prius in actu signato*: He, to whom the principle or power of acting doth not belong, cannot stand ingaged for the exercise of acting such a power.

A.S. Sir, If you heard it not, others, yea of the best sort, and ablest, both Divines and Philosophers, may have heard it; for we have learned in the *Category of Substantia*, that *Substantia prima maxime proprie Substantia dicuntur*: whereupon they ground this other *Maxime*, *Prima Substantia magis est Substantia quam Secunda*: and they say, that it is *magis Substantia in actu exercito, sed non in signato; sed contra, secunda est magis substantia quam Prima in actu signato*; as all the Philosophers, who serve themselves with this distinction, in the explication of that propriety of *Substance*, declare in that place. 2. It is also an error in you, to think, that *in actu signato*, and *exercito*, is nothing else but *actu & potentia*. 3. Put the case it be so, and that whatever belongeth to any thing *in actu signato*, belongeth to it *in actu exercito*, what is that to the purpose? is not that enough to found a distinction upon? Wherever there is *prius* and *posterius*, is there not there some *distinction*, at least *formall*, or *modall*, if not *reall*? 4. Yea, put the case, the one part were really included in the other; yet should there ever be *distinctio includentis, & inclusi*. 5. And howsoever it be, that what belongeth to a person *in actu exercito*, belongeth to him *in actu signato*; yet what belongeth to a Thing *in actu signato*, belongeth not to it *in actu exercito*. Neither said I, that whatever belongeth to any thing *in actu exercito*, belongeth not to it also *in actu signato*. Where said I it, I pray you? or if I said it not, wherefore beg you here a needlesse quarrell with me about it?

2. *M.S.* desires to know, wherefore a power about the Church, and for the Church, should not belong *actually*, and *in effect*, in *actu exercito*, and *jure in re*, as well to a Magistrate not yet truly Christian, as to him that is such, i.e. as well to a Pagan, as a Christian.

A.S. Ans. 1. Because being not yet a Christian, he is not a member of the Christian Church. 2. Because a Pagan, *qua talis*, knoweth not the Principles of Christian Religion, and consequently wants the Directive power, without the which he can never well, or justly use the Imperative or Executive

cutive power. 3. Because without the knowledge of our Religion, he can neither direct, nor act any thing about the Church, or for the Church, but by conjecture, or guessing at it. 4. Because God never ordained any such Externall power for Pagans about the Church. 5. To end my answer to this Argument: Where learned *M. S.* to desire him that denieth any thing, to prove his negation? *Nonne Affirmantis est probare?* The Scripture containeth not formall rules or testimonies of meere *Negations*, or of things that are not, but of *Affirmations*, and things that are. Now *M. S.* that affirmeth a thing to be, might more easily have found authorities for it in Scripture, (if any such had been) then we, for things that are not: It is enough for me to say, that the Scripture, that containeth all things needfull to salvation, containeth no *Extrinsc*all power, *in actu exercito*, for Civill Magistrates, that are not Christians.

M. S. But hath not then an Heathen, or Heterodox Magistrate power to doe good to the Church?

A. S. Ans. 1. The Heathen Magistrate hath a Naturall, but not a Morall publique power, or *virtus* to doe good to the Church. 2. Or if he hath it, he hath it not *in actu exercito*, as I have already proved. 3. Or if he hath it so, he hath it not to doe good to the Church, in quality of a Church; for neither can he know, or love the Church, in quality of a Church, but of men, or members of the State: for the Church, in quality of a Church, is no wayes the object of his Knowledge, or Will. He may doe it, as an Ass, that carrieth the corne to the Mill; or as *Caiaphas*, who judged, that one man must dye for the People; but knew not what he said. He cannot doe it by any power *Intrinsc*all to the Church, as *M. S.* pretends: And howbeit I should grant unto a Jew, or a Pagan, a Civill power to doe good to the Church, both *in actu signato*, and *exercito*: yet from thence cannot be concluded an *Intrinsc*all or *Ecclesiastic*all power belonging to a Jew, a Pagan, or to an Antichristian to rule the Church Internally.

M. S. p. 48. §. 13. of this Chapter, durst not answer *A. S.* what he meaneth by the *Civill Magistrate*, upon whom he would seem to bestow such a power; but in stead of Answer, racketeth it back to him with jeering and babbling: But I answer him, 1. that *Questio Questionem non solvit*, one Question satisfieth not another. 2. I answer, that the *Magistrate*, who I beleve should have such a power *in actu exercito*, must be such, as is not a professed Enemy to the true Religion, at least, in quality of a *Magistrate*, or in his Lawes.

And so it is false, that *M. S.* saith of the *King*; for, in quality of *King*, he hath professed *Presbyterian Discipline* in *Scotland*, in as much as he confirmed it by his Authority: so hath he done in *England*, in favour of the *French, Dutch, Italian, and Spanish Churches*: so did *King James*, by his Divines, approve the *Presbyterian Discipline*, at the Synod of *Dort*. So *M. S.* sees

how much he hath deceived himselfe, in looking for 20 Distinctions of me, to answer him to this Question. We answer him *candidè*, in all simplicity, and feare not to declare to the World what we hold, as the Sectaries doe.

M.S.p.49. §.15. Was it not lawfull for them, i. e. *unchristian Kings*, to interpose with their Authority, that the Churches of Christ in their Dominations, might lead a quiet and peaceable life, in all Godlinesse and honestie? If not, then was that exhortation, *1 Tim. 2. 3.* to be laid up in Lavender for some hundreds of yeers, after it was given; or else the benefit and blessing, the obtaining whereof by prayer, is made the ground of the exhortation, must have been made over in the intentions of those that had so prayed, unto their posterities after many generations.

A.S. 1. This Argument proveth not, that any Magistrate, either Christian, or other, hath any Intrinsicall power in the Church, either Directive or Executive. 2. It proveth not, that an unchristian Magistrate hath any power in *actu exercito*, in the Church. 3. As for that Text, *1 Tim. 2. 2.* the sense of the Text is, that we should pray for the conversion of Kings to the Gospel: which appeareth evidently by the Apostles reason, v. 3. & 4. *For (saith he) this is good and acceptable in the sight of God, v. 4. who will have all men saved, and come unto the knowledge of the truth.* And another reason, v. 6. *For Christ gave himselfe for all men.* And another, v. 7. *Because the Apostle is a Preacher of the Gospel to all men.* Now these words, *That we may lead a quiet and peaceable life in all Godlinesse and Piety*, expresse *finem intentum*, *sed non eventum*; not the Event, but the End intended by the Christians who prayed; for they obtained not, in those times, a quiet or a peaceable life, under the Heathen Kings. 2. Neither prayed they here, that any *Nero* should have had the Government of the Church in his hand; for they obeyed him not, neither in Doctrine, nor in Discipline.

M.S.p.50. §.17. doth nothing, but repeat what he hath said, viz. *That the Civill Magistrate, in taking away Superstition and Heresie, had need of some other security, then the Synod can give him.*

A.S. The Civill Magistrate, as a Christian man, must learne Gods will, by all the meanes that God hath appointed him, viz. 1. By reading of Scriptures; 2. Comparing one Scripture with another; 3. Conferring in private about Scriptures, & of any difficulties he hath, with other Christians, of whom he may learn any thing; 4. Hearing of Sermons; 5. As a Magistrate, he must have a Politicall prudence, and knowledge of Scriptures to direct him in judging about Superstition, Heresie, and matters of Religion; 6. He must serve himselfe of prayer, and all the rest of the meanes that God hath ordained him; 7. Neither say we, that he must be directed by a Synod alone. This is one of the meanes that God hath ordained him in his Providence, but not all, as this *M.S.* falsely would perswade the Reader, if he be not altogether impertinent.



*Whether in the Militant visible Church there
should be any Subordination in Ecclesiasticall
Judicatories.*

CHAP. I.

Containing the State of the Question.


T

 O the end we may the better, and more easily resolve this Question, it will not be amiss to note concerning the word Church. 1. That we mean not here the Triumphant Church in Heaven, but the Militant upon Earth. 2. That it is not meant touching the invisible Church, *viz.* The Church of Beleevers, compounded of men and women, endowed with Justifying Faith, which is invisible to us; but of the visible Church, professing the true Faith. 3. Not of every visible Church of Beleevers, but of that which is compounded of all its Organicall Parts, *viz.* Preachers, Teachers, Ruling Elders, Deacons, and Flock. 4. It is to be observed, That this Church is either Reall, or Representative; We call Reall Churches, those wherein such Church Officers, and Flocks, are really, as in every Parish, Provinciall or Nation Church: But a Representative Church is that, wherein the Reall Church is represented in Her Church Officers, as a Presbytery, Session, or Consistory, consisting of the Preachers and Ruling Elders, or the Deacons also of a Parish Church gathered together, for ordering of Church businesse in Doctrine, Government, or otherwayes, who altogether represent the Church of a Parish: A Classe, that representeth that of a Classe, and judgeth of all the Church businesse of one Classe: A Provinciall Synod, which consisteth of the Ministers, and a certain number of Ruling Elders of one Province, representing all the Reall Churches of such a Province, in judging of Church Affairs in that Province; and a Nationall Synod compounded of a certain number of Ministers and Ruling Elders, deputed from all the Provinces of the Nation, to judge of the Church businesse in Doctrine, Discipline, &c. which concerneth the whole Church of such a Nation or Kingdom.

2. Concerning the Subordination of Ecclesiasticall Judicatories, it is to be observed, 1. That an Ecclesiasticall Judicatory is nothing else but a certain number of men, gathered together, and endowed with an Authoritative power, according to Gods will, to judge of *Church* businesse, for Gods glory, and the Weal of the *Church*, or in a word, the Representative *Church* of one Parish, Classe, Province, Nation, or of all the World. 2. That Subordination in Ecclesiasticall Judicatories, is a Relation of Order, betwixt a Superiour, and an Inferiour Judicatory, or Representative *Church*, whereby the Iudgement and Authority of the Inferiour, depends upon the Iudgement, and Authority of the Superiour: Such we conceive to be betwixt Presbyteries and Classes, Classes and Provinciall, Provinciall and Nationall, Nationall and Oecumenicall Synods.

3. Here it would be noted, That this Subordination is grounded upon the Authoritative power of Superiour Iudicatories, over their Inferiours, or Subordinated; and therefore here is to be noted, first, That this Power of the *Church* is not Naturall, that floweth from the Nature, or Essence of the Subject, such as are the Faculties of the Soul; nor Habitual, or an Habitude either Naturally acquired by *Custom*, or Supernaturally infused by Grace; for men may have all the Naturall Faculties of the Soul, and many Naturall, and Supernaturall Habitues; yea, all those that are necessary for this Authoritative power, and yet not have it, as any one may easily see in many learned and godly Divines, who are not Ministers of the *Church*, and consequently have no Authoritative power in the *Church*: But it is a Morall power (ordinarily called ἐξουσία or *potestas*) whereby in vertue of Gods Ordinance, the Superiour *Church* hath power over the Inferiours, or other *Churches* subordinated unto Her, to rectifie their Iudgements in case of Aberration, or to enjoin them any thing according to Gods holy Ordinance. So when particular *Churches* judge any thing amisse either in Doctrine or Discipline, a *Classe* or a *Provinciall Synod* may judge of that Iudgement, and in case it finde it have need, may in the Name of God, command it to reform its Iudgement; and in case of disobedience, command the people not to obey their Pastors or Presbyteries commands; or if there be any thing, that concerneth the Weal of all the *Churches* in the Kingdom, the Nationall Synod hath an Authoritative power, to judge it, and enjoin it upon the *Churches* in the Name of God; so may a *Provinciall Church* do in things concerning all the *Churches* of a Province. I call an Authoritative power, that which may command, and in vertue of its command, enjoin an obligation of Obedience upon all those that are subject thereunto; and in case of Disobedience, inflict Spirituall punishments, according to the quality of the Disobedience, viz. Simple Censure, the lesser or greater Excommunication.

If ye inquire further, what is this Morall power, or wherein it consists; I answer, It is no Reall, but a Morall being; it is no Reall quality in the Subject
that

that hath it, and consequently it is no Reall or Naturall power; but as were a Naturall power; for as our Naturall powers and faculties do flow from the Essence of the Subject, or from our Essentiall Forms; so doth this Morall power flow from the *consent* and *will* of them who give it, and his *will*, who *consents* to accept it; and this *consent* producing such a Morall power or *potestas* is no lesse *forma internè vel externè denominans, & efficaciter agens producens, quàm forma essentialis* is *forma informans potentiam naturalem a se, & in se vel in subiecto profundens*. And as naturall powers are for the Weal of their Subjects, in accomplishing and perfecting of them in their operations, convenient to their nature; so is this Morall power for the Weal of its Morall Subject, or of the consociation in perfecting it in its operations, convenient to its Morall being, Domesticall, Politicall or Ecclesiasticall, in Nature or in Grace. Wherefore *Amesius*, and sundry Independents, that follow his opinion, are mightily mistaken, whilst they think it floweth from the Essence of the Church. 1. For it hath not its being from the Essence of the Church, but *ex instituto divino*. 2. Because it is not produced necessarily, as Naturall proprieties, but freely and willingly, not as depending upon Nature, but upon Will. 3. If it did flow from the Essence of the Church, God could not change it; And yet howsoever this Morall power hath no Reall being in it self; yet may it be called Reall; 1. In consideration of its Cause, *viz.* Of the Reall destination of the Will, from which its produced. 2. Of its Foundation, *viz.* Because it presupposeth some Reall qualities in him, or those, who have it, *viz.* Naturall faculties, and some naturall or supernaturall Abilities to exercise it. 3. Of its Effects that are Reall; for howsoever the power of a Magistrate be not a Reall quality, yet it is able to produce very Reall Effects in Subjects, in remunerating such as deserve well of the State, and in punishing Delinquents, as by imprisoning their persons, or cutting off their Heads, if the crime be of that nature.

Again it must be observed, That this Morall power is, 1. either meerly *Directive*, which onely sheweth what is to be done, or *Imperative*, that cannot onely shew, or discern what is to be done; but also commands, and in vertue of such a command, bindes those that are subject to such a Power to Obedience, and in case of Disobedience, inflicts condign punishments. 2. That this Morall power is either *Civill* or *Ecclesiasticall*; the first belongs to the *Civill Magistrate*, the second to *Ecclesiasticall persons*. 3. That Power is either *Imperiall*, *Royall*, or *Magisteriall*, such as *Emperours*, *Kings*, or *Lords*, have over their Subjects, as that of the *Civill Magistrate*; or *Ministeriall*, such as *State-Ministers* have under their Masters, or *Lords*, as that of *Ambassadors*, *Pursevants*, &c.

Finally it must be observed, That as Power, so punishments inflicted by Power, are either *Civill* or *Ecclesiasticall*; *Civill punishments* are such as are inflicted by the *Civil Magistrate*, and are often times corporall, as Mutilation, Stigmatizing,

Stigmatizing, and Death, &c. sometimes Pecuniary mulcts, sometimes Infamy, &c. Ecclesiasticall punishments are altogether Spirituall, consisting of Censures, Suspension from the Lords Table, and Excommunication.

These things being presupposed, By the word *Church* here must be meant, the visible *Militant Church*, and principally the *Representative Church*, in *Presbyteries, Classes, Synods*. 2. By the word *Subordination*, must be meant a *Subordination of Power and Judgement*. 3. By *Power* must be meant a *Morall, Ecclesiasticall, Imperative, and Ministeriall Power* in Judging, Commanding, and Inflicting of Spirituall punishments onely, and not an *Imperiall, Magisteriall, or Royall Power*, whereby the *Church* may command in a domineering way, or compell mens bodies, or punish them by inflicting any Corporall punishment on them, or imposing any Pecuniary mulcts; as the Independents most craftily go about to perswade the World.

The Independents then deny, That there is any *Church* furnished with any *Authoritative or Imperative Power*, save onely the *Parishionall*, or to speak in their own Terms, the *Congregationall Church*. And therefore they renounce all *Classicall and Synodicall Churches*; or if they do acknowledge them, they allow them no *Authoritative or Imperative*, but a *Consultative Power* onely, or a *Power to counsell* one of their little *Congregations* (compounded happily of seven or eight persons) what they think fittest to be done; so that this petty *Congregation* may either accept or reject their Counsell, at their own likings and pleasure: so as in conclusion, they acknowledge no *Authoritative, or Imperative Ecclesiasticall power*, above that of their little *Congregations*; for they maintain, that every *Church*, be it never so small, yea, though it be composed but of seven or eight persons (be it never so Erroneous and Hereticall) is altogether Independent in its Judgement, upon all the Judgements of all the *Churches* of the World, be they never so Iust and Orthodox; and consequently, that what ever they teach, how Heretically soever; and what ever they do, be it never so wicked, that all the *Orthodox Churches* in the World, have no Authority of God to Censure, or to Excommunicate, or so much, as to command them, other wayes then any one private man might do an other, i. e. By way of Counsell, which they may either follow or reject at their pleasure.

The *Orthodox and Reformed Churches*, especially of *Scotland, France, the Netherlands, &c.* on the other part hold, That there is and ought to be *Subordination* amongst *Ecclesiasticall Judicatories*, viz. That *Nationall Synods* are above *Provinciall Synods*; these above *Classes*, and *Classes* above *Presbyteries or Sessions*; and that the *Superiour Judicatories* have a *Ministeriall Authoritative or Imperative*, but no *Magisteriall, Despoticall, or Imperiall, Authoritative power* over the *Inferiour*, that are subordinate unto them. Item, That they may inflict upon *Inferiour Churches*, in case of Disobedience, *Spirituall*, though no *Corporall punishments, or Pecuniary mulcts, or such like Civil punishments*.

CHAP. II.

Containing some imaginary and ridiculous Contradictions objected by M.S. to A.S. removed.

BUt before I prove my *Conclusion*, I must pray the Reader to re-marke, in passing the falsehood and manifold cavillations whereby this *M.S.* salueth him in the entry of this Question; for this is his safest way for the present, howbeit it cannot but prove damnable in the end; 1. He saith, that *Presbyterians* agree not about the Author of this subordination of Ecclesiasticall Judicatories, and Presbyterian Government, whether it be *juris Divini*, or *Humani*: As if some of them esteemed it to be *juris Divini*; others, *juris Humani*, *Ecclesiastici*; others, *juris Naturalis*; others, *partim juris Divini*, *partim Naturalis*, *aut mixti*. 2. He saith, that *A.S.* contradicteth himselfe in the same manner. For refutation whereof, I need not but to propound our Opinion, which is thus: 1. All the *Presbyterian Discipline*, and specially subordination of Ecclesiasticall Judicatories, *quoad Essentialia*, *aut Substantialia*, in its Essentiall parts, is *juris Divini*, *aut Naturalis*, i. e. authorised by Gods Divine Law, or by the Law of Nature. 2. *Presbyterian Discipline*, *quoad accidentalia*, & *circumstantialia*, i. e. in its accidentall or circumstantiall parts, it may be *juris Humani*. Neither believe I, that there is any great dispute amongst us, and the *Independents*, about these Positions, unlesse *M.S.* make it. Neither know I what can anger him in all this, save only this, that we give him no subject of quarrelling us; It may be, and it seemeth, that he finds fault with the first Proposition, wherein I say, it is either *juris Divini*, *aut Naturalis*: And, that he will have no Doctrine of Faith, or Discipline, that is *juris Naturalis*, i. e. grounded on the light of Nature. But,

1. What if the Scripture presuppose the truth of some Principles, known by Nature; dare he reject them?

2. Some of them are as certaine as any Article of Faith; as, for example, this; The one part of a Contradiction is true, and the other false: and this, Twise ten are twenty. And yet none of them hath any formall Patent from Gods Word.

3. If God be as well the Author of Naturall, as of Divine truth, wherefore will ye reject Naturall truth?

4. All men are bound to beleeve all Naturall truths, when they are sufficiently manifested unto them; or at least, not to dissent from them, because we must not lye, as we are taught by the 9. Commandement, which not only forbiddeth us to misbelieve or contradict any Supernaturall, but also all Naturall truths sufficiently manifested unto us.

5. But what reason hath this *M.S.* to reject Naturall truths, when there is nothing in Scripture to the contrary?

6. Yea, by the Law of Nature, I am bound to be ruled by them, in case the Scripture

Scripture reveale me nothing above Nature : yea, I am not bound to goe above them, but in the cases, that Scripture revealeth unto me.

7. What Law we were bound unto in the Old Testament, and is not abrogated in the New, that Law are we bound to follow, as a rule of direction in the New, yea, in Church-Discipline :

But the Law of Nature is a Law, whereunto we were bound in the Old Testament, and is not abrogated in the New; *Ergo,*

The Law of Nature is a Law, that we are bound to follow as a rule of direction in the New Testament, yea, in Church-Discipline.

8. It is holden amongst Protestants for an indubitable and supernaturall truth, that Christs body cannot be in two places at one time; which neither *M.S.* nor all the Independent wit in the world is able to prove, unlesse they suppose this Principle of Nature, viz. *One individvall Body actually existent, cannot at one time be in divers totall places*] to be true : For the Scripture poseth it not formally, but presupposeth it to be true.

Now I pray you, *M.S.* shew me, wherein any Presbyterians contradict these Assertions, that I have laid down: you name none, and therefore I am not bound to answer. Only you say, I contradict my selfe. But wherein? Because (saith *M.S.*) I say, p. 27. §. 3.

1. Subordination between superiour and inferiour Ecclesiasticall Iudicatories, is *partim juris Divini, partim Naturalis aut mixti.*

2. This Subordination, &c. needs not any patterne expresly and formally from Christ; It sufficeth, that it have one from Nature, p. 36. §. 2.

3. And yet we can shew a patent for it, not only from the Law of Nature, which should suffice, but also from the Law of Grace, in the Old and New Testaments.

4. It is only from God, that can give power to any man in his Church, pag. 48.

5. Only Gods Word is the rule or measure, in matter of Ecclesiasticall or Presbyteriall Government, p. 61.

6. Combined Presbyteries judge of Points of Doctrine and Discipline already revealed in the holy Scripture, and give us new Ecclesiasticall Lawes of things indifferent, p. 34.

Ans. In my second Proposition, he putteth *Patterne* for *Patent*. 2. Here in all these Propositions there is no contradiction, neither sheweth *M.S.* wherein it consisteth here. It may be *partim juris Divini*, and *partim Humani*, 1. In respect of its divers parts, whereof some may be revealed in Scripture, and some proved by Naturall reason. 2. In respect of the same parts, which may be both known by Nature, and by Divine revelation, or some supervenient Divine Ordinance. So Divines hold, that we know God to be, both by Naturall Knowledge, and Supernaturall Revelation. 3. In so far forth, as that which is *juris Naturalis*, is also *juris Divini*, when *jus Divinum* supposeth

ius Naturale: for in such a case, *ius Naturale* becommeth *Divinum*; not Thetically, but Hypothetically; not by any formall Divine Position, but by some Divine reall Supposition; as I shew it cleerly in that passage of my Book, that he citeth, p. 36.

These three last Propositions contradict not the rest; For in the 4. Proposition, p. 48. of my Book, I speak not of the ground of Ecclesiasticall Discipline, nor of it all; only I say, that it is not in Church-Ministers power to transferre the Ecclesiasticall power unto the Civill Magistrate: Which contradicteth not the first three.

In the 5. *Only Gods Word, &c.* But, 1. Gods Word, there, must not be taken strictly, for that which is Gods Word *formally*, *in terminis*, & *Theticè*; but in a more large signification, 1. For Gods Word, *formally*, or by consequence: 2. *In terminis*, *aut in sensu*: 3. *Theticè*, *aut Hypotheticè*, by some Position, or Supposition.

3. If ye take Gods Word in the last sense, then Discipline, or Government must be taken for Discipline in its essentiall and principall integrant parts, and not in all its accidentall and circumstantiall parts: Neither is it needfull, that we have any particular rules from Scripture, for every circumstance of Doctrine or Discipline: As for example, That Sermons should be on such or such Week-dayes; so long, viz. an houre, or two houres long; in the morning, or afternoon; That Ecclesiasticall Senates should sit once a day, once a week, or once a moneth.

In the 6. Proposition, 1. Discipline there, must be taken for Discipline *quoad Essentialia*, *Substantialia*, & *Necessaria*; and not *quoad Accidentalibus*, *Circumstantialia*, *Contingentia*, & *Indifferentia*; as appeareth by my words in the last part thereof, *New Ecclesiasticall Lawes in things indifferent, &c.* 2. Holy Scripture must be taken in a large signification, as I have already declared: for so only is it taken by our Doctors, when we prove against the Papists, that it is the only Rule of Faith.

In the 2. Position, when I say, *Subordination needeth not, &c.* the word *needeth* must not be taken for *necessarium absolute*, or *quoad esse*; but, *secundum quid*, & *ad bene esse*; not to its being, but to its well-being: for howbeit Christ had not given us any patent of Subordination in Ecclesiasticall *Judicatories*, in the Gospel; yet the Law of Nature, and the Scripture of the Old Testament had been sufficient to direct us therein, and had bound the Church of the New Testament to the Presbyterian Government: And this, M. S. acknowledgeth himselfe, (howbeit not without some Comedian jeeres, more ordinary with him then any apparent Reason) and confesseth, that the words following in the 3. Proposition, declare it.

But put the case, that Presbyterians differed (as he saith) whether it be *ius Divini*, *Naturalis*, *aut Humani*: as they differ not, for any thing I know, or have read: Yet they agree in this, That it is *ius*. Confesse this, and ye may

live in a Fraternall communion with us, for the Difference, viz. If one say, it is *juris Divini*; another, *Naturalis*; another, *Ecclesiastici*; will not breed a Schisme; for it is not a Dispute *de re*, *sed de modo rei*, to know whether it proceedeth from God, as Author of the Law of Nature, or of Grace, by a Naturall, or a Positive Law: Much lesse materiall is it to know, whether it be in Scripture *explicite*, or *implicite*; *formaliter*, *aut per consequentiam*; *in terminis*, *aut in sensu*, *et consequenter*; *Theticè*, or *Hypotheticè*.

CHAP. III.

Containing the Arguments, whereby we prove the Opinion of the Orthodox Churches, against the Independents, borrowed from the Old Testament.

THE Arguments, that might be brought for the Orthodox Churches against all Sectaries, are many, whereof I will touch a few, some from Scriptures of the Old and New Testament, and others from reason, founded on Scripture; but to proceed more cleerly, I intend to prove, 1. That in Scripture there is more, then a Congregationall, Independent Church; 2. a Subordination of Churches, and that in Authority.

Whether in Scripture, or in Reason, we find more then a Congregationall Church?

We affirme, and prove it thus, 1. Such a Church, and Church-government, as was amongst the people of God in the Old Testament, and is not abrogated in the New, may be admitted amongst his people in the New.

But a Church, and Church Government, more then Congregationall, and Independent, was amongst the people of God, in the Old Testament, and is not abrogated in the New Testament. *Ergo,*

A Church and Church Government, more then Congregationall and Independent, may be admitted amongst his people in the New Testament.

As for the first Proposition, I beleeve our Adversaries will not deny it, for if it was in the Old Testament, it was either by Gods Ordinance, or by his Approbation; If God ordained it, how can they abolish it? If he approved it, how can they reprove it?

And for the Assumption, I prove it; 1. For they had a Nationall Church; God dealt not so with every Nation, Psal. 147. 19, 20. Deut. 4. 5, 6, 7, 8, 9, 10. 13, 14, 20. 23, 33, 34. 37. Deut. 7. 6, 7, 8, 9, 10. Deut. 10. 12, 15. 21. Deut. 26. 17, 18, 19. Deut. 28. 9, 10. Deut. 29. 13, 14, 15. And Deut. 32. vers. 8, 9. &c. *When the most High divided to the Nations their Inheritance, when he seperated the sons of Adam; Iacob was the Lot of his Inheritance, &c. Amos 3. 2. You onely have I known of all the Families of the Earth. Deut. 39. 29. Happy art thou, O Israel, who is like unto thee, O People? saved by the Lord, the shield of thy help, and who is the sword of thy Excellency.*

2. Because

2. Because Independents define a Congregationall Church, a number of men, Covenanted together, to participate of Gods Ordinances, viz. the hearing of the Word, the receiving of the Sacraments &c. in some one place, every Sabbath day.

But all the Church of the Jewes could not meet in one place, in such a fashion, as every man will easily grant. Ergo,

3. Because the great Sanedrim at Jerusalem judged of all Ecclesiasticall Causes throughout all the Kingdome.

4. Because the People of God, besides their Assemblies in the Temple (which was an holy place, common to all their Nationall Church) had their particular Conventions, in particular Synagogues.

And however men may doubt of these Synagogues, whether they were *ex-instituto divino*, or not, and of the time, when first they began; yet can it not be denied, but if they were not *divine institutionis*, they were, at least, *divina approbationis*. 1. For they are no where condemned in Scripture. 2. But Christ and his Apostles approved them, in that they went ordinarily to them, disputed and expounded Scripture in them. 3. And submitted themselves unto the order and Discipline established therein.

Ans^r. But the Independents will say, that the Nationall Church is abrogated in the New Testament.

Inst. 1. Then it is their part, to point us to the place in the New Testament, where it is abrogated.

2. It cannot be abrogated in the New Testament; for those Ordinances only of the Old Testament are abrogated in the New, that belonged unto the Ceremoniall Law: But to have a Church, or a Church Government, more then Congregationall, *per se*, or considered in it selfe, belong not to the Ceremoniall Law. Ergo, The Major is certaine, I prove the Minor. 1. For it might have been even in the State of Integrity, without the Ceremoniall Law. 2. And so indeed it was after the Fall, before ever Moses his Ceremoniall Law was made. 3. And that is not meere Ceremoniall, whereof we may evidently give naturall reason, or that which is evidently grounded in naturall reason, or at least in so far as evidently grounded in naturall reason, since it is meere Positive. But (supposing that there is a Church of God) to have, a Church, or a Church Government, more then Congregationall and Independent, is evidently grounded in naturall reason, or a thing where evidently we may give Naturall reason, &c. as wee shall see hereafter. Ergo,

3. Only those things of the Old Testament, are abrogated by the New, which were shadows of things to come, viz. of Christ Reall, or Mistycall; But such a Church, i. e. more then a Congregationall, Independent Church, was not a shadow of things to come in Christ, &c. Ergo, The Major is certaine,

for the things commanded, or approved in the Old Testament, belonged, either to the Morall or to the Ceremoniall, or to the Judiciall Law: As for the things of the first sort, they are *juris naturalis*, and consequently perpetuall, which are not abrogated, and of themselves were not shadows of things to come: As for those of the Judiciall Law, of themselves they are not shadows, but belong unto Civill Government, which Christ abrogated not, since his Kingdom was not of this world; and if the Jews had submitted themselves to Christ, and had been freed from externall oppression, it is probable, that they should have enjoyed their own Government, according to the Judiciall Law, so far forth as Judiciall; neither was it his aym to overthrow any worldly States, Policies, or Politicall Laws: Christs Kingdom was, and is compatible with all the Kingdoms and States of the world, if they will not destroy it; and he will let them reign over mens bodies and purses, if they can let him reign over their Souls. These, that were commanded in the Ceremoniall Law, were indeed shadows; but such was not a Church more then Congregationall.

To all these Reasons some have answered, That they would have it proved by Scriptures of the New Testament, just: 1. But wherefore prove they their opinion by the Old Testament, if they will not permit us the same liberty? 2. Our former Reasons have sufficiently proved, That proofs taken from the Old Testament, should hold in all that, which is not abrogated in the New. 3. If in this Subject they reject the Scriptures of the Old Testament, as the Jews in all things that of the New, there will be two Errors Diametrically opposite, the one to the other, theirs, and the Jews.

But to give them more contentment, we will prove it likewise by Texts of the New Testament; and first, from that of the *Acts*, Chapters 1, 2, 4, and 5.

2. A Church compounded of 8120. is more then a Parishionall, or Congregationall Independent Church.

But the Church of *Jerusalem*, *Acts* 1. 15. *Acts* 2. 41. *Acts* 4. 4. was a Church, compounded of 8120. yea, of more, as appeareth by *Acts* 5. 14, 26. *Ergo*,

The Church of *Jerusalem* was more, sure then a Parishionall, or Congregationall Independent Church.

The Major Proposition is certain; for the Independents define their Church, which Christ in his Gospel hath instituted, and to which he hath committed the Keyes of his Kingdom, the Power of binding and loosing, the Tables and Scales of the Covenant, the Officers and Censures of his Church, the Administration of his publike Worship and Ordinances, *Ceterum*, a company of Beleevers, meeting in one place every Lords day, for the Administration of the Holy Ordinances of God, to publike Edification. [The

Way

Way of the Church of Christ in New England] *The due Right of Presbyteries,*
Chap. 1. Prop. 1.] From hence I argue thus:

The Church, whereunto cannot be applyed this Definition, because of its multitude, is more then an Independent Congregationall Church.

But a Church compounded of 8120, is a Church, whereunto cannot be applyed this Definition, &c. *Ergo.*

The Major is certain: The Minor I prove it; for 8120. could not meet together every Lords day in one House, &c. For in those times Christians had not yet any Temples, but gathered together in particular Houses, which could not receive them all; 1. Because they were not ordinarily spacious, as great and rich mens Houses; for as the Apostle sayeth, *There are not many wise men after the flesh, nor many mighty, nor many noble called, but the foolish, weak, base, and despised things of the world,* 1 Cor. 1. 26, 27, 28. 2. Howbeit they had been spacious, as rich mens houses, yet could they not have received such a number. 3. Howbeit they could have received such a number, yet could not such a number have all heard a Minister Preaching; yea, though he had the voice of a *Stenor*, such, as were not all the Apostles; for St. Paul had his voice very weak, *His Letters* (say they, i. e. his Adversaries) *are weighty and powerfull, but his bodily presence is weak, and his speech contemptible,* 2 Cor. 10. 10. 5. Howbeit, they could have all met together, to hear the Word, yet could they not meet together, to participate of the Lords Holy Table; for in those times, the Custome was to Communicate at Table sitting, according to the Custome of other Orientall people, in circle, every one having his hand upon his fellows breast, and their feet without, which 8120. could not so conveniently do in one room. 6. Put the case they could have all heard the Word, and Communicated at the Lords Table together, yet could they not so conveniently have voted in Ecclesiasticall Senates, or Iudicatories, as they pretend every Member of the Church hath power to do, and as they do actually in case of Appeal from the Presbytery, unto the people. For I put the case, that those 8120. should have gathered together, to judge in some matter of Doctrine, or Censure, and that every one of the people should have employed one fourth part of an hour in delivering of his judgement, (whereas, I warrant you, some of them might employ a whole day, and at night say little to purpose) this voting would take up 20. or 30. hours: Put the case again, they should sit four hours every day (which hardly every Trades-man can spare) it should amount to 507. dayes, which is almost two yeers, omitting the Lords dayes; so in gathering their votes once onely, there would be spent nigh upon two yeers: But what if there should fall in many (put the case ten or twelve) incidents, and that some of this Reverend Synod would protract the businesse, as some do here, to spin out time, as we understand? When should these businesses be decided?

Again, What if some of the people, peradventure some considerable
 number

number should be absent (for appearingly they could not ever all be present) could any judgement given in their absence, binde them to condescend unto it? If it could, it should be but a very blinde obedience; if not, there must of necessity be matter of Schisme, which *per se* would ordinarily fall out in such a Constitution of an Independent Church. Many things will happily here be replied about divers compendious wayes of gathering of suffrages, as in divers Senates, as amongst the Romans, Athenians, the Parliaments in *France*, in *Venice*, &c. but to no purpose, for this extravagant fashion of voting of so great multitudes, wherein every one pretends a liberty, or licentiousness rather, in prophesying, whereunto such wayes of gathering of suffrages can no wayes be applyed.

Some will answer, 1. That this Church, *Acts* 1. was an extraordinary Church, compounded of Apostles, who were extraordinary Ministers.

Inst. The Text sayeth not, that it was extraordinary or compounded of Apostles alone. 2. The Apostles were onely twelve, but this Church was of ten times twelve, i. e. of one hundred and twenty, *Acts* 1. 15. and eight thousand more. 3. The twelve Apostles could not make it extraordinary in number, in such a manner as that they could not meet together in one place; for they were but twelve, who might have been received in as small rooms, as other men.

Some will answer, 2. It may be said, That the Church, *Acts* 1. was but of one hundred and twenty persons.

Inst. I reply. But that of one hundred and twenty persons, and that of 8120. persons, was all one formally; and they differed onely in their matter, as an Infant, and a Man of forty yeers. 2. That it sufficeth, that a Church, according to Gods Ordinance, may be compounded of so many persons, as are incompatible with the Constitution of an Independent Church. 3. And howbeit it be not *Acts* 1. yet Scripture, *Acts* 2. and 4. is no lesse Canonically, then *Acts* 1. 4. and yet that passage *Acts* 1. doth the businesse; for that Church provided a Minister for all the Churches of the World, which is more, then any Independent or Congregationall Church can do. And who-soever calls this Assembly, or the Acts thereof, extraordinary; yet may not the Independents do so, since that from this place, some of them, as *Robinson*, *Insti.* p. 168, 169. proves an ordinary power in the Church to ordain, and depose Her Officers; the which proof should be very ridiculous and impertinent, if from an extraordinary Church, or an extraordinary Act, they should infer an ordinary Church, or an ordinary Act of an ordinary Church; It should be all one, as if they should prove, That Independents have power to raise the dead, because the Apostles had such a power.

3. Arg. *Act.* 5. After that visible judgement of God, that befell *Ananias* and *Saphira*, *vers.* 5, 10. Belcevers were the more added unto the Lord, multitudes both men and women, *vers.* 14. The number of the Disciples were much

much more multiplied, cap. 6. v. 1. in Hierusalem *greatly*, and a great company of the Priests were obedient to the Faith, ver. 7. who could not all meet together.

Arg. 4. Act. 6. v. 1. When the number of the Disciples was multiplied, there arose a murmuring of the Grecians against the Hebrewes, because their widows were neglected in the dayly ministration; whereupon there were appointed 7 Deacons for all the Churches of *Iudea*, and sundry others: for the Church was compounded of people of divers Countries, Act. 2. 9, 10, 11. This Argument proveth very probably, that at *Hierusalem* there was more then an Independent Church, since it ordained Church-Officers for sundry Congregations, or at least for a Church, which could not meet in one place.

CHAP. IV.

The same Doctrine proved from Act. 13. 14. 15. and 16 chap. of the Church of Hierusalem, and Antioch.

Arg. 5. SO Act. 15. in that dispute of S. Paul and Barnabas with some Pharises converted to the Faith, about Circumcision, and the Observation of the Ceremoniall Law, at Antioch; it was resolved, that the question should be determined by the Church, that was at Hierusalem: as it was. From whence I argue thus:

That Church, to whose judgement other Churches submitted themselves, and which gave out Decrees or Sentences to be obeyed by other Churches, was more then an Independent Congregationall Church:

But the Church that was gathered at Hierusalem, was a Church, to whose judgement other Churches submitted themselves, or to which they were bound to submit, and which gave out Decrees or Sentences to be obeyed by other Churches: Ergo,

The Church, that was gathered at Hierusalem, was more then a Congregationall Independent Church.

The Major is certaine; for no simple Congregationall Church can give out Decrees and Sentences, to be obeyed by other Churches; nor will other Independent Congregationall Churches submit thereunto.

The Minor is certaine. 1. For, The Church of Antioch determined, that Paul, and Barnabas, and certaine others of them should goe up to Hierusalem unto the Apostles and Elders, about that question, Act. 15. 2. 2. Because the judgment of the Church of Hierusalem is called a Sentence, v. 19. A burden; To lay no greater burden upon you, v. 28. Item, Decrees and Ordinances: They delivered them the Decrees to keep, that were ordained for the Apostles and Elders, which were at Hierusalem, cap. 16. v. 4. 3. Because not only the Church or Churches in Antioch, but also all those of Syria and Cilicia were bound to obey them, since they were delivered them by the Apostles, Evangelists, and Disciples, to keep, cap. 16. 4. 4. Because the stile of the Epistle, and of the Iudgement, argueth,

gueth authority over the Churches: As that, Act. 15. 24. *To whom we gave no such commandment*: Ergo, They had power to command them to preach. And the Pharises appearingly pretended to have had some such commandment from that Church at Hierusalem, as some inferre from this Text. Item, *It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden, then these necessary things*, Act. 15. 25. 5. Because they commanded the Churches some things indifferent in themselves; as, *to abstaine from meats offered to Idols, and from blood, and from things strangled*, v. 29. What may be answered to this Reason, we shall, God willing, see hereafter.

Arg. 6. The Church of Antioch is one, and yet it is probable, that there were many Congregationall Churches there; for *many of the Jewes and Religious Profelytes at Antioch followed Paul and Barnabas*, Act. 13. v. 43. And the next Sabbath day, *came almost the whole City together, to heare the Word of God*, v. 44. And the Word of the Lord was published throughout all the Region, v. 49. so that there were many, that professed Christ. So there were certaine Prophets, and Teachers, as Barnabas, Simeon, Lucius, Manahem, Act. 13. v. 1. and sundry others, which had come down from Judea, Act. 15. v. 1. Now it is not credible, that where there were so many Beleevers, and so many Preachers, but there must have been many Congregations, and yet they are all called *one Church*, Act. 14. v. 27.

CHAP. V.

The same Doctrine proved by the Church of Corinth, 1 Cor. 1. 2 Cor. 1. Act. 18. and of Ephesus, Act. 19.

Arg. 7. SO, 1 Cor. 1. 2. 2 Cor. 1. 1. the Church of Corinth is called a Church. **S**There Paul reasoned in the Synagogue every Sabbath day, and persuaded the Jewes and the Greeks, Act. 18. 4. And Crispus the chiefe Ruler of the Synagogue beleeved on the Lord with all his house; and many of the Corinthians hearing, beleeved, and were baptized, v. 8. And the Lord spake by vision to Paul, saying, *I have much people in this City*, v. 10. Paul continued there a yere and six moneths, v. 11. God promised him, that no man should set on him to hurt him, v. 10. The Jewes, that had made an insurrection against him, v. 12. were drawn from the Iudgement seat by Gallio the Pro-Consul or Deputy of Achaia, v. 18. Sosthenes, the chiefe Ruler of the Synagogue, beaten away by the Greeks, v. 17. This Gallio was not Pauls, or the Christians enemy, as appeareth by all his proceedings, v. 12, 13, 14, 15, 16, 17, 18. where it is to be observed, that Corinth was the Metropolis of Achaia, so potent and opulent, that it might have disputed the Empire of the World with any other, which the Romans reckoned only three in the World fit to do, viz. Carthage, Corinth, and Capua. Now since the City was so great, so rich, so populous, and S. Paul by so speciall a manner of Divine providence and promise assisted there, so as that Crispus the chiefe Ruler of the Synagogue was converted, Gallio the

the Proconsul became *Pauls* friend, and peradventure not far from the Kingdome of Heaven; *S. Pauls* credit so great, that the *Jewes* were drawn from the *Tribunall* seat, and *Softhenes* beaten away; so many *Corinthians* converted, and that he abode there so long: What a number, in all probability, must have been converted? Out of all doubt, more then could conveniently meet together in one house, to participate of all Christs Ordinances: And it was not *Pauls* custome to stay long in any place, where the Gospel was much contradicted, or prospered not, as we may collect from the 6. verse of this chapter, and from chap. 19. v. 9.

Arg. 8. We may prove as much from the 19. chapter, concerning the City of *Ephesus*: where I pray the Reader to consider, how *Ephesus* was a very potent, rich, and populous City of *Asia minor*, of great Trading in regard of its situation betwixt the South and West, it being the way to saile from *Syria* and *Egypt* into *Greece* and *Macedonia*. For all these reasons it was very famous, as also for the Temple of *Diana*, its Idolatry, and many curious Arts there professed, as Naturall, and Diabolicall Magick; the profession whereof, some Independents, as it is related by *M. S.* use, it should seeme, now and then, to consult about men of Letters, and their Books, in these calamitous times of Reformation. About that time that *S. Paul* taught there, there was one *Apollonius Thyaneus*, who, as it is related of him, erected a Schoole of Magick there, who by the voice of Birds knew their very imaginations and desires, &c. This man was *Christs*, and *S. Pauls* enemy, as it is related of him. We have also an Adage in *Erasmus*, *Ephesia litera*, which were some Magick characters, and words, which made such as caried them, victorious in all they undertook: See more about them in that Adage, in the Title *Impostura*. Without doubt, *Paul* converted here more then could meet in one Congregation; and yet it is called a *Church*. 1. At his first entry, by the imposition of his hands, he gave the Holy Ghost unto 12 Disciples, or rather, it was given them by Jesus Christ, upon the imposition of his hands, so that they spake with Tongues, and prophesied, v. 6. and so there was now a good number of good Instruments. 2. He disputed boldly in the Synagogue for the space of three moneths, perswading the things concerning the Kingdome of God, v. 8. which he could not have done, unlesse he had had many good friends there. 3. Afterwards, daily in the Schoole of one *Tyrannus*, for the space of two yeeres, v. 9. 10. which without doubt he had not continued to doe so long, if the Gospel had not had great fruits there; for so soon as some spake evill of it, in the Synagogue, the Text sayes, He separated his Disciples from it. I know, that there is some dispute about these words, ἐν τῇ σχολῇ τοῦ τυράννου in *Schola Tyranni cujusdam*, v. 9. some thinking, that *Tyrannus* is a proper name, others, that it is a common name, signifying some great man, of great credit and authority, as some great Lord, perchance: and *Schola* may signifie a Schoole, or a Hall, or place of recreation, such as Noblemen use to have: But however

it betoken, this Text proveth plainly, that *S. Paul* had great credit, was in a high esteem, and that the Gospel had a great progresse, and a happy successe. 4. But his *Tyrannus* be the proper name of some Master, or Professor in a Colledge, as *Tyrannus Sophista*, as *Baronius* would have him to be, *tom. 1. Annal.* or any other; it is a signe, whatever he was, that he was not contrary, but became a great friend to the Gospel, since he permitted *S. Paul* to teach so long in his Colledge, during which time, it is probable, he might be converted himselfe. 5. If it be a common name, or signifies any great Lord, and that *tyr* signifie some great Hall, *Porticum*, or spacious place, as some will have it to doe; it is a signe, that he had great credit, and access to great men, since he had such an House at command to make a Schoole of, and that for so long time together, as the space of *two yeeres*: Without all doubt, a Nobleman, that would endure this trouble for the Gospel, was not far from Christ, if he was not a Christian altogether; for Noblemen willingly never favour pretended Novelties, such as the Gospel was amongst the Ephesians. 6. And if *S. Paul* made choice of such a place, to the end he might be protected by the Lord of it, as many of the Expositors of this place are of opinion; without all doubt, there were a great party there Christians; for Noblemen willingly will not hazard their estates for Religion, nor suffer publike exercise of a new Religion in their houses, nor protect Novelties of so great consequence, if they see any danger, or feare a stronger party: and therefore in all probability, the Christians were very strong there, since they had such publick exercise of their Religion, and so many friends, and those of the greatest. 7. This may be confirmed further, by the great apprehension that *Demetrius*, and all the Silver-Smiths had conceived of their utter undoing, by reason of the notable progresse of the Gospel; and by the tumult that he made, which, it is like, he would not have done, unlesse he had mightily apprehended the party of the Christians, and the undoing of *Diana*, and her Temple; And by his discourse, viz. that *Paul* had perswaded much people, not in *Ephesus* alone, but almost throughout all *Asia*. 8. Because, howbeit in this tumult the people had laid hold on *Gaius* and *Aristarchus*, *Pauls* companions, and rushed into the Theatre; yet did they them no harme, for feare, in all likelihood, of the Christians party; for *feare fell on them all*, *v. 12.* 9. And all this may be confirmed, for that *Paul* had many of the greatest of *Asia* for his friends, as appeareth from the 31. verse, who hindered him to enter into the tumult, for feare he should receive any hurt: And the Great men, doubtlesse, drew many of meaner condition after them. 10. Because *S. Paul* wrought great miracles amongst them, to the terror of some, to the admiration of others, and to the great contentment and profit of others: To the terror of some, as appeareth by the accidents that befell some *Exorcists* of the Iewes, the sonnes of *Scova*, chiefe of the Priests; after the which, the Text saith, *feare fell upon them*, *v. 17.* To the admiration of others, because *miracles*, they are admirable, and especially

ally those that are unimitable by others: To the contentment and profit of others, because that the handkerchiefes or aprons caried from *S. Pauls* body, cured their diseases, and chased away the evill spirits out of them, v. 12. the which could not but draw very many Disciples unto him. 11. Because all these things were known to all the Jewes and Greeks of *Ephesus*, which could not be, without at least a toleration, and some approbation of those that were in authority: and so the Party was great and strong. 12. Because this being known to them all, the name of the Lord Iesus was magnified, v. 17. 13. Because many that beleaved, came and confessed their deeds, v. 18. So then many beleaved. 14. Because many of them also, which used curious Arts, burned their Books, amounting to the sum of 15000. pieces of silver, v. 19. yet it is not said, that they all, but that many of them burned their Books; so that besides those Magicians who burned their Books, there must have been many other Magicians converted; And yet those Books being of so great a value, could not but belong to many; and indeed the Text calleth them many. Now in a great City, ordinarily, are but a small number that give their minds to Letters, but far lesse, that give their minds to Sciences, and yet fewer, that apply their minds to curious Arts and Sciences; and yet here they were many. Note yet, that these curious Arts could not be Naturall Magick, nor Iudiciall Astrologie, Physiognomy, &c. for these Arts being lawfully used, are lawfull, and therefore it had been no need to burne the Books which treated of them, it had been much better to sell them for the necessities of distressed Christians; ergo, they must have been some Diabolicall Arts, such as *Apollonius Thyanaus* professed, whereunto belonged those *Literæ Ephesiæ* also. Now of all those, who are given to curious Arts, very few are given to Diabolicall Arts against nature: since then there were so many of such Diabolicall Scholars, whose conversion, above all other men, is the hardest; how many might there have been of other men of Letters converted? but how many more of the People? It is probable, that *Tyrannus* Schoole was a Schoole of Magick, and peradventure, *Apollonius Thyanaus* was his Second or Usber, and had the title of Professor, in his absence; and, that the Word of God grew so mightily, and prevailed, as the Text saith, v. 20. by the meanes of *S. Pauls* Miracles, whereby the Devill, and all his Magicians were so mightily affronted; and that those Magicians being so affronted and converted, many others were converted by their example. 15. It is to be noted, that all these things, viz. Miracles, Conversion of so many to the Gospel amongst them, their Profession thereof, and the burning of those Bookes, were done publikely, which appearingly they would not have done, if they had not had a strong Party, and had been a very great number; Durst a few men, or many inconsiderable men so publikely have renounced the Religion of their Country, and their Great Gods of *Ephesus*, if they had not been backed with force enough? For howsoever perchance some zealous men might have done so, yet is it scarce credible, that

many would have done it; for of those, who receive Christ, many, yea the best men are sundry times tempted with feare, as we see in St. Peter his denying his Master, and in all the Apostles in flying away; neither is it evermore needfull, that we make so open profession of Christ, when we may appearingly suffer for him; for the sheep may fly away from the Wolfe, as the woman fled into the wilderness to hide her selfe for a while.

This Conclusion may be further confirmed by sundry other Texts of Scripture; and, 9. by Act. 20. 7, 8, 9. There was such a throng at St. Pauls Sermon, which he made in an upper Chamber in the night upon occasion of his departure from Troas, that *Eutychus*, and doubtlesse also some others were forced to sit in the windows; note that this was in the night; what a throng might there have been, had it been on the Day time: out of all doubt, the Chamber would not have held them all: but certainly they could not meet every Lords-day in any one Roome, such as were their places of meeting in those times, and consequently there must have been there more, then one of the Independent Congregationall Churches.

10. We have also cleer Texts of Scripture to prove, that the Church is taken for a greater, then for any Independent Congregation, as *Act. 8. 1. And at that time, there was a great persecution against the Church, that was at Hierusalem*; This Persecution was not against one onely Independent Congregationall Church, but against the whole Churches of Judea.

11. So in the same Chap. vers. 3. *Saul made havocke of the Church. And chap. 9. 1. breathing out threatnings and slaughter against the Disciples of the Lord*: now of this Church some members were in *Damascus*, v. 2. so he sayes of himselfe, I persecuted the Church, 1. Cor. 15. 9. Phil. 3. 6. from whence I argue thus,

The Church that *Saul* persecuted, was greater then a particular Congregation, or an Independent Church.

But the Church here meant, is that which *Saul* persecuted. Ergo, The Church here meant, is greater then a particular Congregation. The Minor is certain; the Major I prove it; for he persecuted not one onely particular Congregation, but that, wherever there were Disciples of the Lord, chap. 9. 1. in *Hierusalem*, chap. 8. vers. 1. 3. and in *Damascus*, chap. 9. v. 1. 2.

12. And, Act 12. 1. *Herod the King stretched out his hand to vex certaine of the Church*. Here the word *Church* must signifie more, then a particular Congregation; for *Herod* did it to pleasure the Iewes, which he could not have done, in vexing the members of one particular Church alone. 2. Because here must be meant the Church, whereof *Peter* was a Member, v. 3. which was not one particular Church alone, but that of all Judea, since *Peter* and *John* had a particular Vocation, Mission, or Commission to reach there, as *Paul* to the Gentiles, Gal. 2. 7. or rather of the whole Militant Church of their time, since they were Apostles, or Universall Ministers of the Gospel.

3. Because

3. Because if the *Church* here signifie a *particular Church*, whereof *Peter* and *James* were Members; then that *Church* might have deposed them of their Ministry: For the *Independents* grant this Authority to their Churches over their Pastors: And if it be said, that they have it over particular, but not over universall Pastors, as the Apostles: *Ergo*. If they acknowledge them to be universall Pastors, they must have universall Flocks, or *Churches*; so there was an universall Militant Church upon Earth, whereof they were Pastors in their time, which is more then a *particular Congregation*. 4. Put the case they had been but Ministers of *particular Churches* or *Congregations*, yet must the word *Church* there signifie a *Church*, whereof they were both Members, for such a *Church* is meant here, v. 7. 2, 3. But such a *Church* must be more then a *particular* one, for it must containe both their *Churches*, and Persons, since they are called some of the Church, i. e. of one Church.

13. So vers. 5. *But Prayer was made without ceasing of the Church unto God for him*, i. e. for *Peter*, who was in Prison; And out of all doubt this was not one onely Independent Church, but all the Churches that knew of *Peters* imprisonment, and depended upon him, as upon their Pastor.

14. *Give no offence, neither to the Jewes, nor to the Gentiles, nor to the Church of God*, 1. Cor. 10. 32. which cannot be a simple Independent *Church*, but all the *Churches* we converse with; 1. for Charity bindeth us to give no offence to all, or any of them. 2. Because this *Church* is called the *Church of God*, which cannot be restrained to one *particular Church*, if they be all the *Church of God*. 3. Because it is opposed to the Jewes, and the Gentiles.

15. Because the *Church*, wherein God did place Apostles, and Evangelists, 1. Cor. 12. 28. was not an Independent *Congregation*, but more; for they were universall Ministers of the Militant Church of their time; now if there be an universall Militant Church through all the world, how much rather may we admit a Provinciaall or Nationall Church?

16. *I had rather speak five words*, saith St. Paul, *with my understanding in the Church then, &c.* 1. Cor. 14. 19. This Church, wherein the Apostle desires to speake, is more then an Independent *Congregation*; for he was not tyed to any particular *Congregation*.

17. The Apostle willeth women to keepe silence in the Churches, 1. Cor. 14. 38. and these Churches are called the *Church*, *It is a shame for a Woman to speake in the Church*, vers. 35. which cannot be a particular *Congregation*; for he willeth them not to speake in any Church.

We may bring many other Passages of Scripture, and Reasons; but because they serve both for this, and the next Conclusion, therefore to decline repetitions, we remit them unto that Conclusion.

CHAP. VII.

The Second Conclusion, concerning the Subordination of Authority in the Church.

Conclus. Secondly I say, that betwixt the Churches of God, there should be some Subordination in authority, i. e. such, as wherein the judgements of inferior Churches, and their proceedings may be subject unto the judgement of the Superiour Church, whereunto they are Subordinate: And this may be proved sufficiently from all the Testimonies of Scripture, a-leadged for the former Conclusion; For if there be a Church more then a particular Congregationall, viz. *Provinciall*, or *Nationall*, out of all doubt, the particular Congregations must be subject to them, 1. because a part is subject unto the whole, as the hand unto the whole body; *nam pars magis sui totius quam sui*; item, because the part is for the whole, as a *medium* for its end: now the *Mediums* must be subject unto their *Ends*, and not the *Ends* unto their *Mediums*; and *Media commensurantur finibus, non fines Mediis*; neither shape we the horse back for the saddle, but the saddle for the horse his back; so the government of particular Churches must not be shaped or framed according to their particular exigencies and conveniencies alone, but according to that of the whole *Provinciall*, *Nationall*, and *Universall Militant Church* here upon Earth, in such a manner, that it hinder it not.

2. Particularly, it may be proved from the Custome of the Old Testament, which is not abrogated in the New; for therein the Iudgements of Synagogicall Assemblies were subject unto that of the middle Sanedrim; and that of the middle, to that of the Supreme: or if there were onely two, that of the lesser Sanedrim unto that of the great one; as has been proved by Mr. *Rutherford*, *Gillisspy*, *Hearl*, &c. *Art.* 1. and 2.

3. The Representative Church, or first Generall Councell, at *Jerusalem*, had Power and Authority over all the Churches of the world; since it gave them a Minister, viz. *Mathias*: Ergo, All other Churches in their Iudgements and Power of creating such a Minister, were subject unto it.

Object. If it be said, That it was an extraordinary Councell, 1. Because it was indicted and convocated by Christ: 2. Because it was compounded of extraordinary Persons: 3. Because the Persons received extraordinary gifts there: 4. Because, it was in the birth and beginning of the Church.

Reply. The Scripture saith not, That it was Extraordinary. As for the the Proofs; I answer to the first, 1. That howbeit it was indicted and convocated by Christ, yet was it not indicted and convocated in an extraordinary way. 2. That a Councell may be extraordinarily indicted and convocated, and yet be ordinary in its proceedings. 3. That the Indiction and Convocation of a Councell is Extrinsicall, and Antecedent to a Councell; because that it is before that the Councell be; and therefore cannot make it Intrinsically extraordinary

ordinary when it is existent : So, *Adam* was made in an extraordinary way of Earth, and by creation; and *Eva* of *Adams* Rib; and yet they were not extraordinary persons, in their nature, existence, conservation, or accidents. 4. Neither read we, that it was convoked in an extraordinary way. 5. Neither can it be extraordinary, because it was convoked by Christ; for by the same reason, all that ever Christ did to men, should have been extraordinary.

To the second, I have already answered.

To the third, I answer, 1. That the extraordinary gifts were *personall* only, and belonged unto the materiall parts of the Councell, and not to the form thereof; and therefore could not make it formally extraordinary, in quality of a Councell; for formall denominations are not taken from the matter, but from the form; so, if there be six or seven Ecclesiasticall persons assembled to dine-together, we call it not an Ecclesiastical Assembly. 2. I answer, That these extraordinary gifts were subsequent unto the Councell, or at least to that Ecclesiasticall proceeding, in the election of *Matthias*; Now that, which is subsequent to any thing, cannot denominate it formally, or at least in the time precedent, when the Subject precedeth such a subsequent Adjunct or Circumstance. See more concerning this Argument heretofore.

To the fourth, I answer, 1. That all that, which was in the birth and infancie of the Church, was not *Extraordinary*; for by that reason, the Preaching of the Gospel, and the Administration of the Sacraments should have been Extraordinary. 2. Things, that are Ordinary, must have a beginning. 3. And howsoever, at their beginning, they be Extraordinary in respect of time, because, before their beginning, they were not Ordinary, but out of the precedent order; yet they are Ordinary, in respect of Gods Ordinance or Law, which is *ordinatio rationis*, that should be ordinary in Gods Church.

Object. If it be yet said, That *Matthias* was an Extraordinary Minister, and his Vocation Extraordinary.

I answer, That all that is true; and yet, in this Extraordinary Vocation, there was something Ordinary, viz. The Nomination, and Election, or Admittance of him to be a Minister of the Church, according to the Independents opinion, otherwayes their Argument should be very impertinent, in proving from hence, the power of the people, in choosing their Ministers. That which there was Extraordinary, was not done by the Councell, and therefore could not make the Councell Extraordinary.

As much may be said of that Councell, that created seven Deacons for many Churches.

5. But principally we will urge that businesse of *Antioch*, in that difference betwixt *St. Paul* and *Barnabas*, on the one part, and some *Pharisees* converted to the Christian Faith, on the other. Hereupon it was resolved that *Paul* and *Barnabas* should go up to *Jerusalem*, unto the Apostles and Elders, about that question, v. 2. they were sent by the Church of *Antioch*, v. 3. they were received by

by the Church, and by the Apostles and Elders of the Church at *Jerusalem*, v. 4 the *Assembly* being gathered at *Jerusalem*, the Cause was heard, v. 4. 5. considered, v. 6. discussed, v. 7. voyced, v. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21 judged, v. 22. the *Judgement*, or *Decree* of the *Councell* or *Assembly*, sent to *Antioch*, from the 22. v. to the 30. read, and obeyed by the Church at *Antioch*, &c. v. 31. Here is the Church of *Antioch*, judged by a superiour Church, at *Jerusalem*; an *Appeal*, formed or interjected, from the one to the other; received by the other; judged and obeyed: And therefore it cannot be denied, but there was some *Subordination* betwixt these two Churches, and that the one had authority over the other.

To this Argument some answer, 1. That if it prove any thing, it can only conclude an *Appeal* from one *Parish Church*, or particular Congregation unto another, since the Church of *Antioch*, and of *Hierusalem*, were no other then *Parish Churches*.

Rep. 1. This Answer cannot hold, 1. Because no such thing can probably be collected out of this Text, or of any other in Scripture; and therefore it may be as easily rejected by us, as it is alleadged by them. 2. Because hardly can it be proved, that in those times Churches were divided into *Parishes*. 3. Because an *Appeale* cannot be from one *Parish* or *Congregationall Church* unto another, since their authority is equall; but only from an inferior to a superior Church or Judicatory. 4. Because if it was from one particular Congregation to another, then that Congregation, from which it was appealed, was not compleat in its Judgement, but had need of some *Extrinsicall* power, which is against the Tenets of Independents themselves. 5. Because if we might appeale from one particular Congregation to another, how much more from a particular Congregation unto a Synod, wherein the Spirit of God, and especially that of Prophecic doth more abound. 6. Because the Apostles in *Hierusalem* were not members of any particular Church. 7. Because, if the *Assembly* at *Hierusalem* had been a particular or *Congregationall Church*, it could not have given out a *Decree*, which should have bound so many Churches to obedience, viz. those of *Antioch*, *Syria*, and *Cilicia*, v. 23.

2. It may be otherwayes answered, That it was an *Appeale*, but not to any *Ordinary*, but an *Extraordinary Church*, viz. to that of the *Apostles*; and that for these Reasons. 1. Because it was *Extraordinarily* gathered; 2. By *Extraordinary* persons; 3. It was compounded of *Extraordinary* persons, viz. the *Apostles*; 4. Because this *Appeale* was to the *Apostles*, who were infallible and *Extraordinary* Ministers; 5. Because it was in the birth, and beginning of the Gospel.

Rep. 2. This Answer cannot hold, 1. Because the Scripture declareth not, that this Church or *Assembly* was *Extraordinary*. 2. Neither is it a satisfactory Answer, whenever we bring passages of Scripture to prove our Opinion, that they answer us, that they are of *Extraordinary* things, and practises; unlesse the

the Scripture declare them to be such, or that they go beyond the generall Rules commanded in Scripture. 3. Because here the proceedings are conforme to those, that we have in other Scriptures, as in the Old Testament &c. As for the Reasons; to the first I answer, that it cannot be proved, that it was extraordinarily gathered. 2. And howbeit it had been extraordinarily gathered, yet the proceedings therein might have been, and were ordinary. 3. Because the gathering or indicting of an Assembly is Extrinsecall unto an Assembly, and antecedent to it, and therefore cannot make it Intrinsically extraordinary in its proceedings. 4. It is onely circumstantiall, which cannot make it extraordinary, *quoad substantiam*, sed *quoad modum*, and that *modus* also is Extrinsecall; and not so much a manner of being of the Assembly, as of him, or them, who indict, or gather it.

To the 2. *Extraordinary Persons*, who gather an *Assembly*, are not sufficient to make an *Assembly extraordinary*. 1. For then all the *Churches* gathered by the *Apostles* had been *extraordinary*, which is most false. 2. If they made it *extraordinary*, they must have imparted unto it some *extraordinary quality*, which they did not, or at least, which appeareth not from Scripture; and so it must be holden as if it were not; for Scripture is onely a Rule to us in that which it sayeth, and not in that which it sayeth not.

To the 3. Because it was compounded of *extraordinary Persons*, viz. *Apostles*.

This answer satisfieth not the Argument. 1. It is ridiculous to call all *extraordinary*, that maketh against them. 2. Because it was not compounded of the *Apostles* alone, but also of the *Elders*, vers. 2. 3. 3. Because not onely the *Apostles*, but also the *Elders* judged the businesse, v. 2. 3. 4. Howbeit this *Appeale* was to the *Apostles*, yet was it not to them in quality of *Apostles*, neither are we bound to beleve it, since the Scripture hath no such thing of it. 5. If it had been to the *Apostles*, in quality of *Apostles*, or men, who were *infallible*, then could they not have appealed from *Paul* at *Antioch*, to the *Apostles* at *Hierusalem*, since he was as *infallible* at *Antioch*, as they all at *Jerusalem*. 6. The judgement of the *Elders* had been *superfluous*; for the judgement of the *Apostles* alone, and their *Letter* alone, had sufficed as *Canonickall Scripture*, to direct them at *Antioch* in their Proceedings: What needed they adde a *fallible judgement* to that, that was *infallible*, or mans judgement to Gods? and yet they contented not themselves with that of the *Apostles* alone. 7. If this Assembly at *Jerusalem* had been *extraordinary*, and *infallible*, because it was compounded of *extraordinary Persons*, viz. of *Apostles*. Ergo. so was that of *Antioch*, because there was *St. Paul* an *Apostle*. 8. By the same reason, it must have been ordinary and fallible, because it was compounded of ordinary and fallible persons, viz. the *Elders*. 9. If the *Apostles* had been there in quality of *Apostles*, and *infallible Ministers*, what needed they so long to consult and dispute in the Assembly, v. 10? A simple Decision, without any

Consultation might have sufficed; for *Disputes* and *Consultations* amongst men, are not of things, which they hold altogether certain, and out of doubt, but of things uncertain and doubtfull. 10. I deny the Consequence, viz. That if a *Councell* or *Assembly* be compounded of *extraordinary* Persons, *Ergo*, it is *extraordinary*; for by the same reason, if there were seven, or eight *Apostles* dining or sleeping together, it should be an *extraordinary* and *Apostolical* dinner or sleeping. 11. Neither are all things, that are done by *extraordinary* Persons, *extraordinary*; for the *Apostles* did *eat*, *drinke*, and *leepe*, neither yet was that *Extraordinary Eating*, *Drinking*, or *Sleeping*, but ordinary, as in other men. 12. Because the *Apostles* were materiall parts, or members of the *Assembly*; their gifts, as *infallibility* and offices were personall, and denominated themselves onely, and not every *Assembly*, where in they were, or might be, for as the *Forme* that denominateth their persons, belongeth onely to them, so doth the denomination proceeding from it. 13. Because the parts of *Assemblies* and *Consociations*, may have contrary *Formes* and denominations, *secundum entiatem*, as we see in *Republicks*; for the whole *Republick* may be *rich* and *potent*, and the *members* thereof very *poore*, because of the great *Tributes* they pay to the *State*, and the *Statepoor*; and the *members* or *Subjects* *rich*; because of the *Subjects* great *Trading* and *profit*, and their small *Contributions* to the *State*: So in the *Church*, in an *Ecclesiastical* *Assembly* of *Prophets*, as that of *Ahab*, there may be one *Prophet infallible*, yea, if there had been 400. yet that *Councell* had been; as it was, *fallible*, because of the *Plurality* of the votes of the false *Prophets*; so an *Army* of 40000000. of *Pigmees* and *Dwarfs* is a great *Army*, and every one of them a little man.

To the 3. I have already answered.

To the 4. *Ans.* 1. It was not to the *Apostles*, in quality of *Apostles*, as I have proved it. 2. Because it was also to the *Elders*. 3. I deny the consequence; for by the same reason it should be *ordinary*, since it was to the *Elders*, who were ordinary *Ministers*.

To the 5. 1. I deny the consequence, for all things that were in the beginning of the *Church* were not *extraordinary*, since many of them continue now as *ordinary*. 2. Because if it be *extraordinary*, because it was in the *beginning* of the *Church*, *Ergo*, all that we have in *Christian Religion* must be *Extraordinary*, since there is no thing in it, but it had a *Beginning*: so *Faith*, *Justification*, the *Sacraments* and all the *Ordinary Ministers* of the *Church* should be *extraordinary*, since they have a beginning with the *Church*. 3. Howbeit it was *Extraordinary* in respect of *Time*, as all things at their first *Beginning*, yet was it not *Extraordinary* in respect of *Gods Law*, which ordains it to be *ordinary*.

Ans. 3. This Argument may be other wayes eluded, in saying, that this businesse was not judged at *Hierusalem* by way of *Appeale*, but by way of *Councell*, not by *Judges*, but by *Friends*, and *Brethren*.

Rep.

Rep. But this *Evafion* is no better then the rest; 1. Because the Text containeth no fuch thing; and we cannot take it upon their word, no more then they will take it upon ours, unlesse we prove it, as we here doe. 2. Because heretofore we have shewn many, yea almost all the conditions necessary to an *Appeale*, whereof the rest may be inferred by necessary consequence. 3. Because *S. James* (who as some Divines conceive, was the *Moderator* or *Præses* of the *Assembly*) saith not, *My Counsell is*, but *My Sentence is*; which is not the stile of a *Counsellour* to a friend, but of a *Judge*. 4. The *Judgement* in the Text is called a *Decree*. 5. If it had been but a *Councell*, the Pharisees might as well, yea more easily have rejected it, then the *Judgement* at *Antioch*, which they did not, but acquiesced therein, for any thing we know to the contrary. 6. Some may peradventure prove it in this manner; That, if it had not been a *Synod*, and a superior Iudicatory in respect of *Antioch*, those of *Antioch* had not sent the two *Parties*, but had done better, to have sent some indifferent Person; for indifferent Persons are more proper to consult a businesse, then the *Parties*. 7. If it had been judged at Hierusalem by way of *Counsell* only, this *Counsell* had likely been only given to the Church of *Antioch*; for counsell ordinarily is only given to those, who desire and crave it: But so it is not here, for the Church of Hierusalem not only judged so concerning the Church of *Antioch* alone, but also of all others; and the *Apostles*, and their *Disciples* urged this *Judgement* upon all the rest of the Churches, where they passed.

Some *New-England* Preachers answer, That this *Assembly* at Hierusalem cleer up the truth dogmatically; for the word translated *Decrees*, is in the Originall *ὑποτάξα* *Act. 16. 4.* but imports not to *Censure*. Item, that they cannot see, why the ultimate power of *Censures* may not reside in the Congregation, as well as in the *Synod* *Provinciall*, *Nationall*, or *Oecumenicall*.

A.S. Answ. This cannot hold, 1. For whoever have a *Dogmaticall* power, they have also a power to *Censure*; for he who may judge, that this must be believed, and according to Gods Word, meriteth such an Ecclesiasticall or Spirituall punishment, wherefore may he not also sentence the *Delinquents*, who merit to be so censured? 2. Because, in giving a *Dogmaticall* power to some, and a *Corrective* power unto others, they divide the *Keyes*, and give one unto one *Assembly*, and another unto another, and so make one *Assembly* see with the others eyes. 3. These Powers were not separated in the Church, or Church-Assemblies in the Old Testament, Ergo, No more should they be separated in the New, since the union of these two Powers proceeds not from any *Ceremoniall Law*, but either from the *Law of Nature*, or the *Politick Ecclesiasticall Law*, in so far forth as grounded on the *Law of Nature*. 4. Because such a way were, as *M.S.* speaketh, to make the one *Index*, and the other *Carnifex*, the one to be the *Judge*, and the other the *Executioner*. 5. Because in all States, and Civill Governments, *Judges*, or *Senates*, who have the *Dogmaticall* power, have also the *Corrective* or *Coercive* power; and there is

the same reason for both. 6. The Text containeth no such thing; neither can they shew us in any part of Scripture any ground for any such division of these two Powers; Neither can that silly Grammaticall observation of the word *dogmata* serve them; for the *Apostle* serveth not himselfe of this word in the whole latitude of all its Grammaticall significations, that it may have according to its Etymologie and Derivation; but in a Legall way, as it is taken in Law, for *Placitum*, *Statutum*, *Institutum*, *Decretum*, *Edictum*, as in the *Civill Lawes*, wherein these words signifie *Lawes*, or *Ordinances*: and *Calvin* telleth us, in *Lexico Iuridico*, that *Dogma, est lex docens scientiam fidei*, l. 2. F. F. ad *Senatus-con. Vellejan Decretum*: & *Senatus-consultum significat, pro quo Modestinus iur. No F. F. de excus. Ipsi qua dixit*: Now *Ipsi qua* is nothing else, but *Decretum*, *Scitum*, *Plebiscitum*. The cause wherefore the *Apostle* taketh it in a Court, or Law-signification, is, because that they were making Ecclesiasticall Lawes, and so took it *ratione subjecta materia*. 7. And this may be confirmed, because they are not only called *dogmata*, but it is added *καταδικάζοντα* in the Text, i. e. *qua decreta fuerunt ab Apostolis*, that were decreed by the *Apostles*. 8. And what else is *δογματίζοντες*, but to *dogmatize*, or to bring in a new Opinion, Custome, or Ceremony, *Col. 2. 20.* which here was not done by any private man, but by authority of a Councell. 9. Neither can the Authors of this Evasion ever shew us, that *Dogma*, in Law, is taken for a power meerly *dogmaticall*, separated from all coercive or corrective power. And moreover, if this will not satisfie them, we have, *Act. 15. v. 24.* *To whom we commanded no such thing*; Ergo, Those of *Antioch* supposed, that that Councell at *Hierusalem* had power to command; and the Councell denieth not that they had Power to command, but the *Act* of the Power, viz. that they had commanded any such thing; *v. 28.* *It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden, then these necessary things*; Ergo, they laid a burden, but no greater burden upon them. 2. It was laid upon them. 3. It was necessary, *necessitate precepti*: But they, who had such a power, had they not, think we, power also to *censure*. 12. *Beza* telleth us also, that in his *Codex*, in chap. 15. v. 41. this is added, *Ἐγὼ δὲ τὰς ἐντολάς καὶ τοὺς ἐπιτοκίους*, as in some Latine codex, *Præcipiens custodire præcepta Apostolorum & Seniorum*; which argueth, that they had not only a Directive, but also an Imperative power over the Churches, in vertue of that Decree of the Councell. 13. The *Dogmaticall* power is like unto the Legislative power, and whoever hath a Legislative power, hath also a Corrective power. 14. This Councell had not only a *Dogmaticall*, but also a Legislative power about things of themselves indifferent, as appeareth here, in making a Law, that the Christians should abstaine from meats offered to Idols, and from blood, and from things strangled.

4. Some (it may be) will finde out this Evasion, and say, That it was not a Councell, nor an ordinary Decree of Ecclesiasticall Iudges, but of Arbiters.

Rep. But 1. the Text hath no such thing. 2. Arbiters are either given by the ordinary Iudge, ordinarily called *Indices pedanei*; or chosen by the Parties themselves, otherwayes called *Compromissarii*: If ye grant me the first, then particular Churches are subject unto Superiour Ecclesiasticall Iudicatories, that give them such Arbiters, which is all we look for: If the second, then if the Word of God hath granted an Independent liberty unto the Church, she ought not to quit it, in making her self subject and dependent; for we cannot dispose of our own liberty, granted to us by Christ, to make our selves servants, or subject to men in Matters of Religion. 3. We cannot submit Gods Cause to others, then to whom he hath submitted it himself. How could they accept them for Iudges, who had no vocation of God to judge them?

5. *Arbitrary Iudges*, that are given, have a *Superiour power* over the Church, that they judge; and so ye acknowledge, that the Church of *Ierusalem* had power over that of *Antioch*, if that of *Ierusalem* was an *Arbiter datus aut delegatus*. 2. These given Arbiters are given by a Iudge or Superiour: Ergo, They presuppose some *Superiour Iudge* over the Partie judged.

6. The *Compromissory Arbiter* judgeth not according to the Law, but according to equity: but in all Ecclesiasticall judgements, he that judgeth must judge, according to the Law, or Gods Word. Ergo, He that judgeth in Ecclesiasticall judgements cannot be a *Compromissory Arbiter*, who onely properly is an *Arbiter*, in so far as an *Arbiter* is distinguished from a Iudge.

7. The Iudgement of a *Compromissory Arbiter* cannot hold, nor oblige me to obedience, since it is not grounded on *publike Authority*, but on the will of the Parties, who, *qua tales*, are private persons; But the judgement of the Church of *Ierusalem*, can, and must hold, and oblige all the Churches of that time to obedience, according to that which the Councell intended, by the Iudgement.

8. *Compromissory Arbiters* onely judge of the Parties, which compromise to submit themselves to their judgement: But the Church, Apostles, and Presbyters at *Ierusalem* judged, not onely of the Parties that compromised to submit unto them, but of all the Churches, as the Text telleth us.

9. In *Arbitrary judgements* ordinarily, they are the Parties that make choice of their Arbiters, and not a third, that ordaineth them, as the Church of *Antioch* did in this Case, in sending this Message or Ambassage to *Ierusalem*.

10. Whether it was an extraordinary Counsell, or judgement of Arbiters; yet followeth it not, that such judgements of themselves are ill, or against Gods Word; since God never ordained, nor the Apostles ever made choice of any breach of Gods Law, or of any disorder, to establish any order in his Church by; for God needeth not the Devils help to do his Work; he can do it himself without him.

11. If they were *Compromissarii Indices*, then particular or Parished Congregations may combine themselves together in a consociation, and give power to Classes, and to Synods, to be their Judges, which is the practice of all the Reformed Churches.

5. It may yet be answered, That in all this proceeding, there was no Reference or Appeal, no Arbitrary judgement, nor any Councell concerning the Church of Antioch; but only an examen of a Message, sent or pretended to have been sent from Jerusalem, viz. Of some Pharisees, Members of the Church of Jerusalem, who pretended to have had charge from the Apostles, to urge the Circumcision, and the Observation of the Ceremoniall Law, as may be collected from verse 24.

Rep. 1. This is not true, 1. Because all this is said without Scripture. 2. And vers. 24. it is not said, That these Pharisees pretended to have had any such charge from the Apostles; but the Apostles say, That they gave them no such command: But this Argument may seem somewhat weak; for howsoever the Text have it not in terminis, yet seems it to follow of the Text by a Morall necessity; for that expression, *To whom we gave no such commandment*, seemeth to presuppose some pretention of a commandment on the Pharisees part. 3. And howbeit it is said, That they went out from the Apostles, yet is it not said, they were Members of the Church of Jerusalem. 4. Neither read we, That there was any dispute about their Message, or Commission, but about their Doctrine. 5. Because the Sentence or Decree is onely about their Doctrine. 6. Because in that Decree, not onely the Pharisees are sentenced, but all the Churches; upon which the Observation of the Canons of the Apostles is enjoined; onely there is a word, in passing, said of the Pharisees; but however it be, that was no way the principall Question.

Finally, here cometh in M. S. in an ordinary Independent way, never proving any thing Positively, that they beleeve (for in this point, they shew themselves the weakest of all Sectaries) but ever more denying what we prove, which requires no great abilities, as is known and confessed amongst all men, that do but pretend to learning; neither can they do otherwayes; for they will not be tyed in time to come to any Positive Doctrine, no not so much as to that they hold at this present, for any thing I can collect from the Apologetical Narration: onely they stand stoutly to some Negatives, and will, that we prove all, and they nothing at all.

He telleth us then in the third Chapter of his Book, that before this Argument of ours Acts 15. can hold, we have ten Particulars to prove; 1. That the Apostles sat here in quality of Apostles. 2. That this Councell had their state and set times of meeting. 3. That they had *Authoritatem Citationis*. 4. That the Members of this Synod were sent horeunto by the particular Churches, over whom they claimed jurisdiction. 5. That onely Church-men had power to sit there. 6. That it had as well power to make Laws of things indifferent,

indifferent, as to impose things necessary. 7. That the Churches of Syria, and Cilicia, had their Delegates sitting there. 8. That Paul and Barnabas sate as Commissioners, for the Church of Antioch. 9. That ordinary Synods may proceed, as they did, in saying, *It seemed good, &c.* 10. That these words in the close of the Epistle, *ye shall do well, verse 29.* did import some intimation, That if they did not submit, some further course must be taken with them. Item, In this Chapter he telleth us, That Presbyterians agree not about the Pedigree of their Government; and to tell us all this, he imployeth no lesse, then ten Pages in Quarto in a very small Print.

As for the first, we have already proved it sufficiently, and attend his reply; As for that ridiculous demand of his, that we prove, That the Apostles waved and silenced the Spirit of Infallibility.

Ans^r. They might have it, and not wave it, howbeit they sate not there in quality of men that had it; for the Elders that had it not, sate there in the same quality with them. Some dispute also, 1. Whether the Apostles, in all times, and in all places, and upon all occasions, yea, sleeping and sick, had the gift of Infallibility in *actu secundo*, so that their will could not hinder the Externall Act. See the Example of Nathan, S. Peter, Thomas, &c. who had the gift of Infallibility in *actu primo*; but sundry times they had it not in *actu secundo*. 2. Some doubt also, what is the gift of Prophecie or Infallibility; Whether it be liker unto an Habitude, which is a Permanent quality, or to a Passion or Afflatus, which is not Permanent, but suddenly flies away.

To the second: 1. It is but a circumstance of time, which followeth necessarily of the substance of the thing. 1. For if Councils sit, they must sit in some time; but in what time, whether once, twice, or thrice a year, that depends upon other Circumstances, as of Church opportunities, and exigencies, of the Civill Magistrates Permission, &c. 2. In things Circumstantiall, Discipline depends on the Law of Nature according to the Apologists own Confession.

To the third; It may be necessarily inferred of the Authoritative power; for where there is an Authoritative power to judge, and censure, there is evermore an Authoritative power of citation, and calling of all those, who are within the compasse of such a jurisdiction; for citation is a medium, whereby we come to judgement; and it is a maxime most certain, that *Media accipiunt suam necessitatem a fine; finis mediis conciliat amabilitatem.*

To the fourth; Some think it very probable, that Paul and Barnabas were sent thither from Antiochia: but Paul was not Minister of any particular Church; no more was Barnabas, for any thing we read in Scripture; and therefore appearingly, they could not be sent from Antioch, as their particular Ministers; but since they were also Universall Ministers, they might receive a particular Commission from particular Churches, since the Apostolate, the charge of an Evangelist, and Prophet, contain in themselves virtually the charges of ordinary Ministers.

If it be said, That they were Party, and therefore could not sit as Judges ; It may be answered, That men cannot be taken for Party, when they compare before the Synod ; and when they are taken for Party by Innovators and Sectaries onely , and persevere in the Doctrine already received in the Church ; for if that were admitted, That every man promiscuously might be taken for Party, then might a Felon, or Traytor, take all his Judges for Party, and so never be judged : and therefore in Iudgement, when any one will decline the Sentence of his Judges, and take them for Party, his Reasons are examined and considered , whether they be of force and validity, or not. 2. It may be, that they were chosen to be Members in the Synod, before that this dispute fell out. 3. It is not needfull, that we prove all singular Circumstances from Scripture : It will serve our turn if we prove, That it was some Oecumenick, Nationall, or Provinciall Synod, from whence we may infer, by necessary consequence, that Commissioners were sent from particular Churches thereunto. Now whether *S. Paul* and *Barnabas* were there in quality of Commissioners, it is not needfull to know. 4. This Assembly was a Generall, or Nationall Assembly, as we have proved : *Ergo*, Either it was a set Assembly, as the Popes Consistory ; or as a Chapter ; or such as we have taken it for : But ye deny the first two : *Ergo*, Ye must grant the third, or give some other. 5. Ye your selves admit Synods, to which particular Congregations send their Commissioners, Delegates, or Messengers, call them, as it pleases you : *Ergo*, Ye cannot deny them ; If ye deny their quality or power to judge, that is another question, which is different from this.

To the fifth, I prove it , For no man hath power to judge in Ecclesiasticall Causes , but they who have the abilities, such as are onely Church Officers ; because no man can take this office, but he who is called, as *Aaron* ; such as are not every one of the people ; amongst whom, as ye say, many have not confidence enough, but are timorous, and others are rude or impertinent. If ye had answered all my Book, ye might have found more Reasons : but of this you are like to hear more, God willing, in a particular Question.

To the sixth, This Councell imposed upon the Church some things indifferent of their own Nature, as that of abstaining from blood , and things strangled ; for howsoever they were necessary, *necessitate precepti*, in so far as commanded ; yet were they not necessary in themselves, or *necessitate medi* ; and so they are called in the Text, *things necessary*, partly *necessitate precepti*, partly of conveniency, or remedy, for to avoide offence : Some call it *necessitas non facti, sed facientis*, when the thing of it self is not needfull, but the Agent maketh it necessary to himself, as we do, in abstaining from things, whereat our Brethren may take offence, howbeit we give them none. 2. Your Independent Church taketh that Authority unto her self, as when she ordains a certain day, and a certain hour, for her Sermons and meetings : Wherefore then may not a Synod do it ? 3. The Church by Gods Authority, may

may ordaine of things Necessary; so may she of things Indifferent, when they may conduce to a thing that is necessary; *Nam media accipiunt necessitatem à fine.* 4. For howsoever some things be indifferent in generall, yet are they not such in particular, in matter of Practise; for then they become necessary, because of some particular determinations, and references, that they have to some good ends, in respect of time, place, persons, &c. 5. This is but one only Point of Presbyterian Government, and not all; and howbeit ye should gaine all this, (as ye doe not) yet would it not follow, that the Presbyterian Discipline were absolutely to be condemned.

To the 7. The Proofs of the 4. may prove this also. 1. For if it was a Provinciall, Nationall, or Generall Synod or Councell, every Church concerned therein, must have had their Commissioners. 2. Ye your selves acknowledge Synods to have a Synodicall authority, (howbeit, not as we) and thereunto ye send your Messengers, as ye call them: and therefore, what right ye claime to send your Messengers, the same had the Churches of Syria, and Cilicia, to send theirs to Hierusalem; but if they did it not, the more were they to blame for such neglect: Now it sufficeth me, to prove that they had power, and were bound to send their Commissioners thither.

To the 8. I answer, 1. It is not needfull we prove, that Paul, and Barnabas were Commissioners at Hierusalem, for the Church of Antioch: It may be, that they were their Commissioners; it may be, that they had some others. 2. It sufficeth, that they had power to send their Commissioners thither, and were bound to doe it: And this bindeth them to submit themselves to their Decrees. 3. This Disputer is absurd, whereas he will oblige us to prove every particular, yea individuall Circumstance: It is a common Maxime, that, *de singularibus non datur scientia*: The Scripture obligeth us not to know all the singular Circumstances of every thing it propounds; but it delivereth us Documents of all things necessary unto Salvation, which either contain formally, or from whence may be concluded all that we are bound to know, either directly, or indirectly, and *per deductionem ad impossibile*, mediately or immediately.

To the 9. I answer, that every particular Minister may preach, and admonish in the name of God; for they are all Ambassadors of God: *We are Ambassadors for Christ, as though God did beseech you by us; We pray you in Christs stead, be ye reconciled to God,* 2 Cor. 5. 20. It is also said, that the Lord did work with them, Mark. 16. 20. and that they are co-operators, or labourers together with the Lord, 1 Cor. 3. 9. Since therefore they are Gods co-operators, or labourers with the Lord, and the Lord with them, yea in their Deliberations, Iudgements, and Preachings; wherefore may they not say, *it seemed good to the Holy Ghost, and to us, viz. to the Holy Ghost, as the prime cause, and to them, as to his Ministers and Ambassadors*; yea, if it seemeth good to the Holy Ghost, it should seem good to all his Ministers. 2. And I pray you,

M.S. when it seemeth good to an Independent Minister to declare the Doctrine, that denieth Christs Divinity, hereticall, whether think you, seemes it not good to God, and to the Holy Ghost also? and if it seem good to both, why may not the Minister say, It seemeth good to God, and to me also, to declare this Hereticall? 3. And if that is bound, or loosed in Heaven, which the Church bindeth, or looseth on Earth; wherefore, when they bind, or loose sinners, may they not say, It seemeth good to God, and to me also, to loose this sinner?

To the 10. I answer, It is altogether ridiculous; for, this one particular expression containeth not all the expressions that are used in Ecclesiasticall Judgements; the Church useth not evermore Comminations in her Judgements, but against such as are disobedient, and that after sundry Admonitions; Neither is every Judgement or Law evermore expressly Penall, as ye might have learned both out of your Civill, and Canon Law.

CHAP. VIII.

Wherein the same Doctrine is further confirmed by Reason.

THis Subordination of Ecclesiasticall Indicatives, may be likewise proved by the practice of the Old Testament; for in the Old Testament, there were Synagogicall and Synedrall Indicatives; amongst them there was a Subordination, and from the first they appealed to the second; neither find we ever, that God abrogated it, since it was not Ceremoniall, as I have shewed.

2. It may likewise be proved from the Subordination of Civill Indicatives, in all great Civill States; and there is a like reason for them both.

3. If it be granted, that there are Ecclesiasticall Assemblies greater in Authority one then another, as appeareth by all these former Texts; either this inequality of Greatnesse or Power is by *Co-ordination*, or by *Subordination*: But it cannot be by *Co-ordination*; for one co-ordinate Power hath no power over the other, as that of *Hierusalem* had over the rest of the Churches, in giving them a Pastor, *Act. 1. 2. & 6. chap.* and Lawes and Commands, *Act. 15. & 16. Ergo*, It must be by *Subordination*; And then the power of the subordinate Church is under that of the superior Church, whereunto it is subordinated, as in Civill Indicatives, subordinated one to another.

4. If there were no Subordination of Ecclesiasticall Indicatives, in matters of Power and Authority, or their Authoritative Power; then any particular Congregation, by an irresistible power, in despite of all the Churches of the the World, might establish amongst themselves all sort of most damnable Heresies, commit all sort of sinne and uncleannesse, and so infect all the World with their wickednesse, and no Churches, or Christians, *qua sales,*

sales, could hinder them, or say to them (even as the Pope pretends they cannot say to him) *Domine, quare hoc facis?*

5. But can our Adversaries, risen up of the new, shew any such Government as theirs in the Church of God, in any time, since Christs Incarnation, yea, from the Creation of the World to this time, wherein there was no Subalternation, but a meer Independency amongst all Ecclesiasticall Indicators?

We could wish they would shew us the Institution of it in Scripture, where any where Christ commanded, that all Churches should be altogether Independent, and consequently Incorrigible? Where at any time he granted them such a Licentiousnesse of power to go irresistably to Hell?

What an abominable Licentiousnesse is this, to plead on this manner, for all sort of Independency, and of Ecclesiasticall Impunity, in doing of all sort of, wickednesse and mischief.

6. The want of this Subordination taketh away all sort of remedy against the offences of particular Congregations.

7. It destroyeth the Unitie of the Militant visible Church, both Provincially, Nationall, and Universall; which cannot appear, but in a Provincially, Nationall, or Universall Synod, or Councell.

8. And consequently, the visibility of the Church, for she is not visible, but in her Symbole or Confession of Faith, and Canons of Ecclesiasticall Discipline, as appeareth by the Symbole of the Apostles.

9. To take away such Representative Churches, as Synods, is to destroy the Externall Church-Communion of Saints, or the Communion of Saints amongst divers Churches, which cannot so well appear, as in Synods, where their *Reall Communion* one with another is best represented; for if particular Churches be destroyed by persecution, and a little remnant escape, as sometimes it falleth out upon the *Turks* Invasion, and the *Papists* Massacres, as wofull experience hath furnished us but too many examples in *Germany*, *France*, *England*, and elsewhere, what Externall Union or Communion of Saints can appear amongst you; since in such a case ye will neither receive men in age to the Lords Table, nor the children of such Martyrs to Baptism; and so all the recompence they can have amongst you for all their sufferings for the Name of Christ, is, That they are like to be utterly excluded from all Church-Communion whatsoever.

10. So this is a very poor comfort for Martyrs, who having suffered much in their own persons, lost their wives, children, and goods, for the good Name of Christ, shall no more now be esteemed Christians after all their sufferings, whereas they were thought to be of the very best before that time.

11. Such a Subordination of *Representative Churches* in matter of Government, is a means very necessary to conserve the Churches; for by the Authority

ritative power thereof *Churches* are kept in Order, Unitie, and Union, and so preserved, as we see in *France, Holland, Scotland*, and elsewhere, ever since the beginning of the World; whereas by the contrary Independent way, consisting of dis-union, they may easily be destroyed, as we see in the innumerable number of Sects, that in a short space of time have sprouted out of the Independent Sect; no lesse opposite one to another, then to us.

12. If there be no Subordination of Ecclesiasticall Assemblies, but every one be Independent, and every member of the Church have a vote in all Ecclesiasticall matters, and be made acquainted with all that passeth, as amongst the Independents; hardly can the Counsels, and the Resolutions, that are taken for mutuall conservation, be kept secret, but they will every houre be betrayed, and so the Church given up to her Enemies: which appearingly cannot so easily fall out in the Synodical way, wherein 20. 30. or 40. only, and those of the best sort, and the wisest men, are acquainted with the businesse: for, in all morall probability, it is not credible, but 20. 30. or 40. may better keep a businesse secret, then 20000. or 30000, whereof the Churches that they represent, may be compounded.

13. Since Christ ordained Universall Ministers to rule over the whole Militant Church, and all the particular Congregations thereof, wherefore should there not be some unity of Government amongst them? and wherefore may they not all depend on one Councell, as well as on one man? certainly, there is the same reason for both; for as the Apostles, under the notion of Apostles, and Church-Ministers, endowed with extraordinary gifts, and namely of Infallibility, governed the whole Church extraordinarily: so doe Generall Councils, endowed with ordinary gifts, govern it ordinarily.

14. I would willingly enquire of the Independents, to what Church were added so many *thousands*, that were baptized by the *Apostles*, and added unto the Church in one day? Whether to a Particular Congregation, or to a greater Ecclesiasticall Consociation? It could not be to a Particular Congregation, 1. For the Reasons I have already produced. 2. Because the Apostles were not Particular, but Universall Ministers, set over the Universall Militant Church; and therefore, in vertue of their charge, admitted them to be Members of all the Churches, whereof they were Ministers. 3. Because they were of divers and sundry Countries: neither is it credible, that to be a *Member* of the Church, they were bound to quit their Countries, and to stay at Hierusalem, howsoever so long as they did stay there, they might participate as well of all the rest of Gods Ordinances, as of Baptisme: *Ergo*, they were added to some greater Consociation, viz. to that, and to all those, whereof the Apostles were Ministers; for out of all doubt, the Apostles, who baptized them, could not refuse to admit them unto the Lords Table, wherever they celebrated the Sacrament.

If it be answered, That this Argument only proveth a greater Reall, but not a greater Representative Church.

I reply, That directly only it proveth a greater *Reall*, viz. an *Universall Militant Church*; but yet, by consequence, it proveth also a *Representative Church* of the same extent; for every *Reall Church* may be represented in its *Commissioners*, or *Messengers* (as ye call them) that meet in a *Synod*.

If it be yet answered, that this may prove a greater Representative Church, but not endowed with any *Authoritative power*.

I reply, It is a power of Iudging, which must be *Authoritative*, and cannot be meerly *Consultative*, such as is that of every Tinker, who may give counsell to a Church; and that of one Church, which hath power to give counsell to a thousand, yea, to ten thousand, represented in a *Synod*; for particular Churches, being parts of the whole *Provinciall, Nationall, or Universall Militant Church*, must be subject to the whole; for it is a *Maxime* in *Philosophie*, that *Totum non subicitur parti, sed pars toti*; Item, *Totum non regitur motu partis, sed Pars Totius*: And they distinguish between the *Universall*, and *Particular Inclination* of things, and tell us, That a *part* doth sometimes quit its *Particular Inclination*, to be ruled according to the *Inclination of the whole*; as when *water*, which according to its *Particular Inclination* descends, yet to avoid the *vacuum* (whereof might ensue the overthrow of the world) against its *Particular Inclination*, but according to its *Universall Inclination*, as it is for the *Totall*, it ascends: And so it is, or should be in *Politick*, and all *Spirituall Consociations*; for the *parts* cannot be conserved, but in the *whole*. The *Politicians* also tell us, that *Lex particularis cedit generali*; so *Laws*, that concern *Particular Cases or Consociations*, must give place to the *generall Law* of more *generall Cases*, and *Consociations*; for the *generall good of Consociations*, is to be preferred before the *Particular good of Particular Persons, or Particular Consociations*.

15. All the Churches here upon Earth make up one Republike, tyed together by Faith, Charity, and other *Particular Christian vertues*; as that in Heaven another: Now it is a *Maxime* in *Politicks*, *Salus Reipub. Suprema Lex esto. Ergo*, There must be one Law, common to this whole *Christian Republike*: If so, *Ergo*, There must be some visible Iudges to judge according to this Law, otherwayes in vain should we have it; Now this visible Iudge can be no other, but a *Synod*; For if ye say, it is *Christ*, then we cannot be legally Iudged, according to this Law, till the day of Iudgement, when *Christ* shall Iudge the quick and the dead; which is most ridiculous.

16. C. C. acknowledgeth, That by Baptism we are made Members of the *Universall Militant Church*, and consequently Subjects of some *Christian Republike*: *Ergo*, There are some Iudges to judge such Subjects: But those Iudges are not in one *Particular Church*; for by Baptism, as he sayeth, They
are

are not admitted to the societie of any Particular Church. Ergo, They must be judged by some greater Representative Church, which must be either *Classicall, Provinciall, Nationall, or Oecumenicall*.

17. It is a generall Rule of S. Paul in matter of Church Government, *That the Spirits of Prophets be subject to Prophets*, 1 Cor. 14. 32. Which cannot at all, or at least cannot easily, and commodiously be obtained in the Independent Opposition, or Coordination, as in some Subordination of Ecclesiasticall Assemblies or Iudicatories; for when all are equall, there is no subjection of one to another.

18. This Doctrine of Subordination of Inferiour Ecclesiasticall Iudicatories to their Superiours, with a Coordination of Inferiour Iudicatories, or Ecclesiasticall Assemblies amongst themselves, is most convenient to the nature of the Sacraments, in receiving unto them all such, as are our Brethren in Christ; whereas a meer Opposition, Independency, or at most a Coordination of Churches, founded on a meer will and charitie, without any Law, is repugnant to it, in so far forth, as it debarreth from them such as are worthy to be received.

19. The Apostle commands, *That all things be done decently, and in order*, 1 Cor. 14. 40. And telleth us, *That God is not the Author of Confusion, but of Peace*, Vers. 33. Now, where there is no Subordination of Ecclesiasticall Iudicatories; When none of them is subject one to another, but they are all equall; when one Church, be she never so corrupted in life and Doctrine, hath as great Authority over all the Churches of the World, represented together in a Synod, be they never so sound in their life and Doctrine, as they all have over her, What can be done decently and in order? I adjure you all, tell me in Conscience, Whether ye think that God can be the Author of any such order, or rather of so abominable a confusion.

20. I could shew, how that this Subordination is most convenient, and the contrary Independency, Opposition, or Coordination of Churches founded on mans meer will, is most repugnant, 1. unto the perfection, that appeareth in all Gods Works, both in those of Nature, and of Grace: 2. To Gods Truth and Wisdom, in giving no better means for redressing of Offences. 3. To his Iustice, in making of Laws, that cannot suppress Herexies, and all sort of wickednesse in disordered Churches. 4. To his Mercy, that in furnishing us so graciously so many means, and helps to Salvation, he should have given us this Independent Anarchy, to crosse them all, yea, to lead us irresistibly to Hell. 5. To his Providence, in providing of means, so disproportionate, and incommensurated for so excellent an end, viz. for the peace of the Church; means more fit to trouble, then to procure her peace, and to put all the Churches of God in confusion, rather then in order.

21. Is it credible, that God should have given his Son to death, to purchase us an Order, whereby all Churches might live in Peace and Unity, and yet
make

make them to quit all Sacramentall Communion one with another, having no common Confession of Faith, nor any common plat-forme of Ecclesiasticall Government among them ?

Whether in the Militant visible Church there should be an Independency of Churches.

CHAP. I.

The Question Stated.

S M. S. of the first Question made two, so doth he here of the second other two, viz. his third Question for Presbyteriall Government, whereof he treated in the former chap. and his 4. Question of Independency, whereof he treateth in this his 4. chap. but they are not two Questions, but two divers Opinions about one, and the same Question; so having committed this fault, he commits againe another, much worse; for he goeth on very confusedly in the beginning of his Dispute, and without ever stating the Question, or declaring what he meaneth by Independency, he goeth about to justifie his Independent government in a Cataskevastique, or assertive way: wherefore to the end that the Reader may the better judge both of his Cataskevastique, and of my Anaskevastique way, I will state the Question, and shew, what he hath to prove, and I to refute. 1. Note therefore I pray thee, courteous Reader, that Independency is a sort of Ecclesiastical Government, whereby every particular Church is ruled by its Minister, its Doctor, some Ruling Elders, and all those, who are admitted to be Members thereof, who, how Heterodox, and Hæreticall soever they be in Doctrine, and how wicked and damnable soever they be in their Lives, will not yet submit to any Ecclesiasticall power whatsoever, yea not to that of all the Churches of the world, were they never so Orthodox and holy in their lives.

2. Note, that the reason, wherefore they will not submit to any Ecclesiasticall authority, according to their opinion, is not out of any disobedience in themselves, as they pretend, but for want of authority in the Churches; for they beleeve that howbeit any particular Church, or any of her members should fall into never so damnable Heresies, or wickednesse, that yet God hath not ordained any authoritative power to judge her; but that her power is as great, as that of all the Churches in the world; and that all that they can do in such a case, is no more, but only to Counsell her, as she may do them; and in case she will not follow

follow their Counsell, that they ought to do nothing else, but onely declare, that they will have no more communion with her, as she may likewise do to them in the like case, viz. if they will not follow her Advice, when she is offended with their Doctrine, Government, Life, or Proceedings.

The Question then betwixt us, and them, is, whether God hath established any such Independent Government in his Church, or not.

We deny it: *M. S.* affirmeth it, and argueth as followeth:

M. S. Page 75. of his Book, Who then can lay any thing to the charge of this Government? That can I, quoth *A. S.* in effect, page 38, 39. &c. I have 16. Reasons or Objections against it. *A. S.* I confesse that *M. S.* braggeth of this his Independent Government, as his words expresse; but it is a manifest untruth, that ever I bragged of 16. Reasons, as *M. S.* most foolishly representeth me here: It is *A. S.* his custome to bring Reasons, and not to boast of them; as it is *M. S.* his manner to boast and bragg with high words, without any reason at all: And for answer to this, I say there is no one such word or expression in all my Booke: It is but *M. S.* his words, and fiction.

M. S. I shall not spend time in transcribing these your Reasons, but shall desire the Reader, though it may be some discourtesie unto you, to take your Booke into his hand.

A. S. I am bound to your courtesie, good Sir, that will not let my weake Reasons appeare in Front against your strong Answers: But since it is not *M. S.* his pleasure, that they appeare in his most worthy Booke, I hope that the courteous Reader shall not be offended, if I make them, together with his Answers, and *A. S.* his Duplyes appeare here in mine.

My Arguments then, were such as follow.

CHAP. II.

Reasons against the Independency of Particular Congregations.

1. **T**HE Independent Churches have no sufficient remedy for miscarriages, though never so grosse; no reliefe for wrongfull Sentences, or Persons injured by them; no Powerfull or Effectuall meanes to reduce a Church, or Churches, that fall into Heresie, or Schisme, &c. All that they can doe, is only to pronounce a Sentence of *Non-Communion* against *Delinquent Churches*; as on the other side, *Delinquent Churches* may doe against them.

2. This Remedy is new, neither was it known to the Independent Congregations, before that emergent Case in *Holland*, related in the *Apologetical Narration*: for if that Church offending had known so much, it is not credible, that she would, against all charity, and the common Order of all Churches, have committed so great a Scandall.

3. This Remedy is not sufficient, nor satisfactory, because all Churches, according

according to your Tenets, are equall in Authority, independent one of another; and *Par in parem non habet imperium*, None hath power or authority over his Equall; How then could any Church binde another to any such Account, but out of its free will, as a Party may doe to its Party?

4. Because the Churches, that are, or that pretend to be offended by a Delinquent Church, cannot judge her, for then they become both Iudge, and Party in one cause, which cannot be granted to those who have no *Authoritative power* one over another; as when a Private man offendeth the State, and We our God.

5. What if many Churches, yea all the Churches should offend one, should that one Church gather all the rest together, judge them all, and in case of not submitting themselves to her judgement, separate her selfe from them all? If so, we should have Separations and Schismes enough, which should be continued to all Posteritie to come.

6. What if Churches were so remote one from another, that they could not so easily meet together upon every occasion? Then there should be no Remedy, at least no easie Remedy.

7. What if the Offence were small? Should so many Churches, for every trifle, gather together, and put themselves to so great cost and trouble?

8. What if the Churches should differ in their Judgements, one from another? In such a case, should they all, by Schismes, separate themselves one from another?

9. This sort of Government giveth no more Power or Authority to a thousand Churches over one, then to a Tinker, yea, to a Hangman, over a thousand; for he may desire them all, out of charitie, to give an account of their Judgement, in case he be offended by them; Neither see I what more our Brethren grant to all the Churches of the World over one.

But the Presbyteriall Government is subject to none of these inconveniences; for the collective or combined Eldership having an Authoritative power, all men and Churches thereof are bound by Law and Covenant to submit themselves thereunto: Every man knoweth their set times of meeting, wherein sundry matters are dispatched, and all things caried by Plurality of Voyces, without any Schisme or Separation.

10. This Government, viz. *Independency*, is a Power, wherein the Party is judged, if he will; and so the Judgement of the Iudges suspended upon the Judgement of the Party judged; which is most ridiculous, without any example in Civill, or Ecclesiasticall Indicators: a Judgement not very unlike to that, which is related of a merry man, who said, That he had the best, and most obedient Wife in the World, because, saith he, she willeth nothing, but what I will: And as all men wondred at it, (knowing her to be the most disobedient) yea (saith he) but I must first will what she willeth, else she wills nothing that I will.

11. This sort of Government is unjust, and unreasonable; for not only the Party judgeth its Party, but also inflicteth the same punishment, viz. *Separation*, upon all offending Churches, whatever the offence be, great or small, in case of non-satisfaction; whereas all Punishments should be commensurable unto the severall Offences.

12. And so ye seem to approve the Opinion of the Stoicks, who held all sinnes to be equall; since ye inflict the same punishment upon them all.

13. Not only this Discipline cannot be easily put in execution in great Kingdomes, as *England*, wherein all the Churches offended cannot so easily meet together: But also,

14. Because the person offended, after he hath represented his grievances unto the Church, and that Church hath received satisfaction, he may goe to another; and so continually, *in infinitum*, to the Worlds end, evermore taking those Churches for the Party, that judge it; which is most absurd and foolish.

15. What if the Party offended be poore, and have not the meanes to post up and down from neighbour-Church to neighbour-Church, to pray them to make the offending Church to give an account of her Iudgement? Much lesse, to attend upon their uncertain conveniencie? Here will be found true, *Pauper ubique jacet*; Whereas in Presbyteriall Government, the Party offended may be easily redressed, and get satisfaction, as not having need so to post up and down, to be at so great charges, or to attend their conveniencie; for by a simple Appeale he may binde the Church offending to appeare at the day appointed.

16. What if there should fall out an hundred such offences in a short time? Must so many Churches evermore gather together for every one of them apart?

17. What if Churches be poore, and cannot be at so great expence? Then in that case, it should seem, there is no Order to meet with Offences. I may adde these following Reasons:

18. This *Independencie* maketh all the Churches of Christ like so many *Scope dissoluta*, loose Broomes, that have no rye or band to hold them together; and so destroyeth the unity of the Militant Church.

19. The very word *Independencie*, applied to men, how much more the thing signified thereby, should be odious to all Christian ears, as being proper to God Almighty. How proud & abominable is this expression; *We seven men, who constitute this Church, we will not depend on all the Churches of this World; we will not depend on any create Ecclesiasticall power, yea not upon all the Angels in Heaven, and men upon Earth: but will be Independents, and have others to depend upon us?*

20. If so, what is the cause that ye oppose the Kings Majesties Absolute or Independent power in State matters? Truly, this being only Secular, cannot be so dangerous as the other, viz. as Yours; for this only may be prejudiciall

to our Bodies, or States; but Yours may kill millions of Soules: neither is the Kings Authority more limited in the State, then yours is in the Church.

21. What? will ye, that where-ever there is 7. or 8. of you combined together, to make up a Church, ye shall depend on no man, but have an independent and absolute power to bring into the Kingdome whatever Heresie ye please, to blaspheme God, and so, *vi irresistibili*, with the Arminians, to goe to Hell? If so, God have mercy on you.

But it may be said, that the Civill Magistrate may hinder them: But *M.S.* will answer, 1. That he should not punish any man for Religion. 2. That the Civill Power is of another sort then Ecclesiasticall. 3. What if the Civill Magistrate be not a *Protestant*? or what if he be a profane man? 4. Howbeit he were a *Protestant*, and a good Christian, yet should it follow, that the Church-power is neither sufficient, nor perfect, *in suo genere*; since it must have recourse unto the Civill Magistrates power, which is of another nature, and *extra hoc Genus*.

CHAP. III.

M.S. his Evasions refuted, and my Arguments made good, and first, those that he bringeth against the third Argument.

M. S. answereth not all, nor any considerable number of my Arguments, as he confesseth himselfe; but scratcheth at a few of them, whereby he weakens them not; but overthroweth the Government of all States; That of the Church of the Old Testament, the Practice of the Apostles, and Apostolike Churches, and the fundamentals of Independent Government it selfe, as, God willing, we shall see hereafter. The first of my Reasons, that he snaps at, is the 3. *viz.*

This Remedy, *viz.* of *non-Communion*, is not sufficient, nor satisfactory; because all Churches according to your Tenets be equall in authority, Independent one of another, and *par is parem non habet imperium*, none hath power or authority over his equall: How then could any Church binde any other to any such accompt, but out of its freewill, as a party may doe to its party?

M. S. 1. Suppose that course, which the Apologists insist upon, be not in the eye of reason, a means sufficient to such a purpose, yet if it be a meanes which God hath authorized, for the effecting it, it will do the deed.

A.S. It seemeth that *M.S.* would faine enter into the Lists against Reason it self; but he must know, that Gods Ordinance, and Reason, are not opposite one to another; since he who is the author of Nature, is the Author of Grace also: neither as Author of Nature, fights he against himself, as Author of Grace. 1. It is a Maxime of Popery and Lutheranisme, to oppose Nature & Grace. 3. Christ and the Apostles served themselves of Naturall Reason in Scripture. 4. And out of the case of supernaturall revelation above it, which cannot be contrary

unto it, it must be believed. 5. He supposeth, that Independency, and withdrawing and renouncing all Christian Communion with such Churches, untill they repent, is a sufficient meanes, authorized by God, which hitherto appeareth not; yea the contrary appeareth by our Reasons. 6. Yet is it something, that I have reason, for me, and he none; yea nothing but his Independent will.

M. S. will not make good the Reasons brought for this Opinion by the Apologists, which I have abundantly refuted, but proveth, as followeth; *That a withdrawing of Christian Communion from persons walking inordinately, is an Ordinance, or meanes appointed by God, for the reducing, and reclaiming of them.* 2. Thel. 3. 6. 14. *We warn you Brethren in the name of our Lord Jesus Christ, that ye withdraw your selves from every Brother, that walketh inordinately,* (*A. S.* I adde the rest) *Verf. 7. For we behaved not our selves inordinately among you.* *Verf. 8. Neither did we eat any mans bread for nought, but wrought with labour and travell, night and day, that we might not be chargeable to any of you.* *Verf. 10. This we commanded you, that if any would not worke, neither should he eat.* *Verf. 11. For we heare, that there are some which walke among you inordinately, working not at all, but are busie-bodies.* *Verf. 14. If any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed.* *Verf. 15. Yet count him not as an Enemy, but admonish him as a Brother.*

A. S. But this prooffe, is no better, then that of the Apologists; and to Answer it, I will not serve my selfe with the Answer, that some men bring here, viz. That this Testimony of Scripture is not to be taken of the great Excommunication, which onely you seeme to acknowledge for Excommunication: nor of the lesser, which you seeme to call *non-Communion*, or with the Apostle here, *withdrawing of Christian Communion*. 2. Or that it is a Commandement onely given to particular persons, to forbear such persons, who were idle, and yet busie-bodies, running from house to house, living upon other mens charges, under pretext (peradventure) of Piety: But not to the Church, to *excommunicate them*; and that, because the Apostle addeth, *v. 15. Yet count him not as an Enemy, but as a Brother*: for this Reason is weak: and an Excommunicate person, if he be Excommunicated *Excommunicatione minori*, yea and sometimes *majori*, may be accounted as a Brother, so long as there is any hope of his Repentance.

I had rather say, 1. That here the Apostle speaketh of Excommunication; 1. Because he sayes, *Note him*, i. e. that he may be discerned from others. 2. He sayes, *Have no company*, or meddle not with him. Now what is Excommunication, but to have no Communion or company with a man. 2. I say, that he speaketh not of the greater, but of the lesser Excommunication, 1. Because, that it is not for any great crime, but for an ordinary sinne, viz. *Idleness*. 2. Because this note of Excommunication, is only, that he may be ashamed. 3. Because

3. Because he is not to be reputed for an enemy of the Church, but as a Brother. 4. Because the Apostle biddeth onely, *Note him*, and admonish him: which is lesse then to be given over to Sathan; yea it is credible, that it was only a private Suspension from the Lords Table, not in publique, in face of the whole Church, but before the particular Presbytery. 3. He seemeth not to speake directly of whole Churches, but of particular persons. 1. Since he sayes, *From every Brother*, vers. 6. 2. Because he sayes, that there are some among you that *walke inordinately*: Now the whole Church cannot be said to be among the Church, or some of the Church, but particular persons only. 3. Because he sayeth, *If any man obey not, let that man be noted*; but if the whole Church were such, there should be none there to note him. 4. *That man* cannot signifie that Church. 5. Because the Apostle, vers. 15. commandeth to *admonish him as a Brother*, but a Brother is not a Church.

4. And neverthelesse, howsoever the Apostle speakes principally, directly, and formally of the Excommunication of Persons; yet must he consequently and directly meane also the Excommunication of Churches; and that for the Reasons, that I brought else where, viz. in the Observations and Annotations upon the Apologeticall Narration, page 43. §. 2. 1. For Churches Offences may deserve it. 2. The Scripture hath nothing to the contrary of Excommunication of Churches. 3. Because there is the same reason for the Excommunication of whole Churches, as of particular Persons, viz. The taking away of Scandall, and the conversion of sinners, 1 Cor. 5. 5. 2 Cor. 2. 7. 2. Thes. 3. 14. 1 Tim. 1. 20. and that such a contagion infect not others, 1 Cor. 5. 6, 7. And this reason *M. S.* very wisely borrowed from me in this place, saying, *There is the same reason of Churches in this behalf, which there is of persons*, *M. S.* to *A. S.* page 76. Onely this I note here, that if there be the same reason of Churches. *Ergo*, As a Particular person may be Excommunicated *Excommunicatione minori*, by a publike, or a particular sentence of non-Communion, for a lesser fault; so may a whole Church: And consequently, as a particular person may be Excommunicated, *Excommunicatione majori*, for a very great sin, and wickednesse; so may a whole particular Church, which the Independent Sect will no wayes grant. And this, I pray the Reader to observe, and to presse it against them; for I am assured they cannot here escape, unlesse *M. S.* escape them. 4. Because 7000. Churches may as well Excommunicate one compounded of seventeen Persons, as that one may Excommunicate seven of its Members. 5. Because an Hereticall Church is Excommunicated in Heaven; Wherefore then shall she not be Excommunicated by Christs Ministers here upon Earth, when they learn it by Scripture? Must not the Churches here upon Earth, concur as well with Gods Sentence in Heaven, as God with theirs here upon Earth, *Matth. 18. 7*? 6. Because the Church of *Jerusalem* Excommunicated that of the ten Tribes.

M. S. his

M. S. his second Answer to this Argument : Suppose there were no such sufficient, or satisfactory remedy for the inconvenience mentioned in the way of the *Apologists*, yet *Lawyers* have a saying, That a mischief is better then an inconvenience, &c. (and afterwards) Now then much better is it to want a remedy against such an evil, which possibly may not fall out within an age, though it be greater, when it doth fall, then it is to expose our selves to continuall droppings, I mean to those daily inconveniencies, which we lately shewed to be incident to the *Classique Government*.

A. S. 1. I accept of your Supposition, viz. That there is no sufficient, or satisfactory remedy, &c. as it appeareth cleerly by my Reasons. 2. To your Maxime of Law, I grant you willingly, That ye have no remedy against mischiefs, but your Churches must necessarily suffer them, and are exposed to them: Praised be God, that Presbyterians serve themselves with no mischievous, but with very holy Remedies. 3. I deny, that it is better to want a Remedy against such a mischief: viz. If a Church Apostatize, become Hereticall, &c. then to accept of the Presbyterian Remedy against such mischief, or of the mischief it self; for we must never in any Case accept of *malum culpa*, such as is the acceptation of Apostasie or Heresie in a whole Church. 4. Neither is there any, nor have you yet shewn any Inconveniency in the Presbyteriall way: But we have shewn many, as Reall in the Independent way, as those are imaginary that you attribute to the Presbyterian way. 5. All the Inconveniency that this man pretends to be in the Presbyterian way, is, Dependency of particular Congregations upon Superiour Assemblies, viz. Classes, Synods, &c. Or Subordination amongst Ecclesiasticall Iudicatories; for this Sect must be altogether Independent, and every one in their Churches supreme Ecclesiasticall Judges, and their Churches supreme Ecclesiasticall Iudicatories, be they never so Hereticall or prophane: But this Inconveniency may be pressed home again, 1. For there is Subordination among their particular Congregations, and their Synods; onely they hate the Authority of Synods. 2. There was a Subordination of Authority in the Old Testament. 3. So is there in Civill Government; And whatsoever Inconveniency they presse against us, it will hold in all the rest, as we shall see hereafter, God willing. 4. If such a Dependency, or Subordination be any Inconveniency, then God is the cause of it, as we have heretofore fully demonstrated it.

M. S. Delinquency of whole Churches is not an every dayes Case, no more in the way of Congregationall, then of Presbyteriall Government.

A. S. 1. It may be as ordinary a Case in the Church, as that of Inferiour Iudicatories in the State. 2. And it fell out amongst the Arminians, and us; 3. So did it amongst your Churches in Holland; 4. So doth it betwixt you and us, since ye are become Sectaries; 5. So doth it among all Churches, that become Hereticall, or Schismaticall, and the Orthodox Church; and the Apostletell

eth us, that there must be Heresies, 1 Cor. 11. 19. So it is not so extraordinary a Case, as you *M. S.* make it. And therefore, there must be an *Ecclesiasticall Ordinance* for it, as well in the Church, as in the State; 1. Unless you say, That God is more provident for the *State*, then for the *Church*; or more negligent in his care of the *Church*, then of the *State*. 2. There was a remedy for such Cases in the Old Testament, as I shewed you in my *Annotations*; wherefore not also in the New Testament? 3. Howbeit, it be not an every dayes Case, yet the Independents have a remedy for it; viz. The Sentence of non-Communion, whereof I may say as much, as he sayes of Excommunication; for the *Independent Churches* could not pronounce such a Sentence, unless they had, or pretended to have an Authoritative power to do it; for it belongeth to the power of the Keyes. 4. It is, or may be more ordinary amongst the *Independent Churches*, then among ours. 1. Because of their Independency, and want of Superiour Ecclesiasticall power, to keep them in order: 2. Because they tie the Members of their *Churches*, never to quit them, without the *Churches* consent, whereof they are Members, which may breed quarrels betwixt two *Churches*, if a Member of the one, without her consent, joyn himself to the other. 3. And this may be confirmed by the Examples of those most bitter quarrels betwixt two of your Churches, and their Pastors in *Holland*, as it is related by Master *Edwards* in his *Antapologia*: but according to ordinary Providence, no such thing can fall out among our Churches; and if it should fall out, we have a present remedy, viz. a Classe, which may be gathered within the space of four or five dayes: if that do not the businesse, we may gather a Synod or a Superiour power, which cannot Morally be contemned among us by any Inferiour power, as the equall power of Independent Churches may by their equall.

If it fall out extraordinarily amongst us, we have an ordinary remedy for such an extraordinary Case.

And howbeit, it were extraordinary, and very rare; yet should there be a remedy provided for it, so soon as once it falleth out, for it is a Case, that bringeth a very great mischief with it, viz. The revoult of a Church or many Churches, that is an inconvenience, yea, a mischief a thousand times worse, howbeit, it should fall out but once in an Age, then all the droppings of Master *Goodwin*, or all the inconveniencies, that can be alleadged against a constant remedy, were they as reall, as they are fictitious and imaginary.

Thirdly, *M. S.* answereth my first Argument: They that implead the Congregationall way, for being defective; suppose, that God hath put a sufficiency of power into the hands of men, to remedy all possible defects, errors, and miscarriages of men whatsoever. But that is untrue. *Ergo.*

A. S. I answer; They suppose not, that God hath put into their hands a sufficiency of power to remedy all defects and miscarriages whatsoever; or all possible absolutely, but *ex suppositione finis obtinendi*, i. e. that may conduce to

to obtain the end, that God hath commanded us to intend, and to tend unto; for since his will is, that spirituall diseases be cured, it must consequently be, to give the *remedies* necessary or sufficient to obtain such an end or cure. 2. I suppose not that God hath given us all means sufficient *Physicè*, but *moraliter*, i. e. that are morally sufficient, and whereby morally we may be convicted of sin, if we use them not; as cured of our ill, if we use them. 3. I suppose, that they must be sufficient according to Gods ordinary providence, whereby he governeth ordinarily his Church, and not absolutely. 4. As sufficient, as in the *Civill State*, or as in the Old Testament at least; since the Government in the New Testament, is as perfect, as in the Old; and not simply or absolutely. And so the Assumption is false.

M. S. proveth, that this *inconveniency* presseth as well the *Presbyterians*, as the *Independents*. If your Supreme Session of *Presbyteries* should miscarry (saith he) and give us Hay, Stubble, and Wood, instead of Silver and Gold, what remedy?

A. S. This is a very extraordinary *Case*, yea, the most extraordinary that can be imagined, viz. That all the *Churches*, both in Superiour and Inferiour Judicatories should so miscarry; and yet if a man have used all possible means, and this miscarry also, which is more then any ordinary *Case*, we may say, 1. that we have had all means that are morally possible, and that no more can morally be desired. 2. We have had all the means, and if we served our selves of them all, till we came to this extraordinary *Case*, we are excusable. 3. We have had all the means possible, according to Gods ordinary Providence. 4. All means, that they had in the Old Testament, or that they have in the State. 5. I answer, that this Supposition may as well be propounded against Gods Providence in the Government of the State, and of the *Church* of the Old Testament, as against that of the New. Now answer me, What if the great *Sanedrim* had miscarried in the Old Testament, as some times it did; or the *Parliament* and the *Kings Counsell* in the State; what should be done in such a *Case*? And then I shall answer you the other. It is a foolery to dispute against Gods Ordinance. 6. I answer, That in such an extraordinary *Case*, which goeth beyond all particular *Laws*, and *Orders* established in the Church, viz. When all the ordinary *Seers* become blinde, or mislead the Flock, there being no ordinary, we must have recourse to such extraordinary *remedies*, as are most convenient, or at least not repugnant to Gods Word, and attend upon Gods extraordinary Providence. The *Provinciall Synods* may refuse to put in execution the Acts of the Generall Assembly; so may particular *Churches*, for they are not bound to be Actors for the generall Assembly, in any thing against Gods Word. 7. But what if in your petty *Congregations* of seven or eight persons, four persons, or peradventure all the *Congregation* miscarry? What shall be done? You will happily say; 1. Seek *Counsell*: But if all the *Congregation* be corrupted, none of them will ask *counsell*, but they will all rather lurk, and hide their Tenets,

as the *Independents* do here at the *Synod*: If you say again, Other *Churches* that are offended, may complain to *Neighbour Churches*: But what if they know not their Tenets? What if the *Delinquent Church* will not own them, but Jesuitically elude all Interrogatories, as the *Antinomians*, the *Independents*, and all other *Sectaries* do here? What if they own them? What can the *Churches* offended do; for *M. S.* will tell you, they cannot be Judge, since they are Parties; or if they judge, they can but judge, as so many Lackeys or Foot-Boyes: They have no more Authority to command that *Delinquent Church*, then that *Delinquent Church* hath to command them all.

Object. But they will pronounce a Sentence of non-Communion against Her.

Ans^w. So will she against them; and what then? What remedy for all this disorder, that is not taken away by all this, but still increaseth? It may be yet said, they may go to the *Civill Magistrate*. A. S. But that is no *Ecclesiasticall* remedy; and *M. S.* will tell you, 1. as well as I have done, that so the last resolution of *Ecclesiasticall* and *Spirituell Judgements* should be in the secular power, which he holds impossible. 2. Yea, in the power of a Pagan or Antichristian Christian. 3. And I must say, That things are never resolved, but into their own Principles, and such is not *Politicall Authority* in respect of *Ecclesiasticall*. 4. So you have not entirenesse of jurisdiction, as *M. S.* and the rest of the *Independents* pretend in his first Reason. 5. So you are put to trouble and charges, which is against your other Reason: So 6. you are subject to Strangers, which destroyeth your other Reason; for you hold for Strangers, all such, as be not of your particular *Congregations*, as your Reasons hereafter following, fully declare. 7. You are not ruled within your selves, which destroyes your other Reason: So 8. you shall not be judged by your own Pastour, which is another of your Reasons. 9. You shall be judged by one, who appearingly cannot fall in the same Case, and so it destroyes your other Reason. 10. The party being tender Foreheaded, might be changed into a stone before *Medusa's Head*, as you say, in presence of strange Faces, and of his Betters, which destroyeth again another of your Reasons. I might bring many more Inconveniencies against him, which he bringeth against us, as destructive to the sweet Liberties and Priviledges of the *Church*; But I must be short: Onely I adde, that to speak more *humano*; it is not credible, That all Inferiour Indicatories, will or dare, be so impudent, as to miscarry in any thing, so manifestly contrary to the common Tenets or Practises of the whole *Nationall Church*, for the Inferiour Indicatories will evermore fear, in case of their unjust Iudgement, to be condemned and censured in the Superiour; and the Supreme it self may fear, That if they judge any thing amisse, their Iudgements will not be approved, and put in execution in Particular Churches; and in all humane probability they are like to be crossed.

M. S. asketh, what if an *Oecumenicall* or *Generall Counsell* erre?

A. S. His suppositions are so extraordinary, that they cannot belong but to *Independents* *M. S.* And yer, what I have already said, may satisfie this also. Onely this man intends to defame Gods Ordinances, and his Word, as insufficient to rule the *Church*; and so he may take the Bishops and Papists by the hand.

And I ask, what if a *Parliament* erre? What if the great *Sanedrin* had erred in the Old Testament? What if the *Councell* at *Jerusalem* had erred? Answer me this, and then I shall answer you.

The rest of this *Section*, p. 77. containeth nothing but Repetitions, big Words, but no Reason.

CHAP. IV.

The justification of A. S. his Reason, How Presbyteriall Government is not subject to such Inconveniencies as the Independencie.

V Hereas in my ninth Reason, I shew, That the *Presbyteriall Government* is subject to none of these *Inconveniencies*, &c.

Here *M. S.* answereth, 1. Here is a remedy indeed against some inconveniencies.

A. S. I willingly accept of this your confession.

M. S. But whether the *inconveniencies* be not much better, then the remedy, *adhuc sub iudice lis est.*

A. S. So it is a doubt in *M. S.* his conceit, Whether it be not much better to tolerate, yea, to admit, and permit, a thousand Heresies, and Blasphemies, and to let whole Churches go to Hell, then to submit to *Presbyteriall Government*, such as we have defined it. 1. To let a Church be Hereticall, then to be reduced to *Christ* by any Ecclesiasticall power, meerly Spirituall and Ministeriall, or any other, such as was in the Old Testament, or as is in the State.

M. S. What if your combined *Eldership*, hath neither footing, or foundation in the Word of God?

A. S. What if it have foot and foundation on the Word of God? What if we have proved it already? What if it had no foot in Gods Word, but were no way repugnant unto it? Yet were it not in such a case to be rejected, but by a thousand fold to be preferred before Independency, whereupon follow so many abominable absurdities, so repugnant to Gods Word, yea unto Naturall Reason.

M. S. It is not the serviceablenesse of it, against a thousand such *inconveniencies*, as were mentioned, that will justifie it, and this he proveth by the examples of *Sauls offering Sacrifice*, 1 Sam. 23. 9, 13, 14. Of *Uzzah* in putting forth his hand to the Ark. *Peters* zeal in drawing his sword; And addeth, That

That the Popes absolute Authority, is as Sovereign a Remedy against all these Inconveniencies as Claſſique Authority.

A. S. 1. I argued not from meer *inconveniencies*, but from *conveniencies*; and the want of *inconveniencies*, and *repugnancy* to Gods Word to juſtifie our Government, and from *inconveniencies* to reſuſe yours; Neither can a Negative *Theſis*, be otherwayes proved, but by a *Medium*, that is repugnant either to the Attribute, or to the Subject of the *Question*. So this your *Cenſure* is very ridiculous, abſurd, and impertinent. 2. I have proved it to be conform to Gods Word. 3. It is not credible, but that Government is moſt convenient to Gods Word, which is moſt convenient, and commensurate unto the end, That God commands us to intend, and to tend into; neither can I believe, that God hath ordained us any means, that are not fit and proper for the end, that he intends, or commands us to intend; for that were *repugnant* to his Sovereign Wiſedom. 4. And as for your Examples, they are not to the purpoſe; for all theſe facts of *Saul, Uzzah, &c.* were contrary to Gods expreſſe command; neither were they convenient to the end intended by God, or that we ſhould tend unto, *viz.* Filiall Obedience to the command, and the Typifying of Chriſt, and his Benefits. The example of Saint *Peter* was, 1. a manifeſt breach of the ſixth Commandment, in killing a man without publike Authority. 2. It implied an act of diffidence, and of too great confidence; as if Chriſt had had no other means to deliver himſelf, but his ſword; in this *Peter* truſted too much to his own ſword, and too little to Gods Providence. 3. It contained an act of Precipitation, and too great boldneſſe, and raſhneſſe, in drawing his ſword in his Maſters preſence, without, yea, againſt his Maſters will and command. 4. It was repugnant to the end, for which Chriſt came into the World, *viz.* Chriſts death, and the Redemption of mankind by it, whereof *Peter* before that time had been ſo oft advertiſed, &c. So is it not in *Presbyteriall Discipline*: Neither is there any damnable Errour or Hereſie in *Conſiſtoriall Government*, as in the *Papacy*: We ſay not that any of our Aſſemblies are Infallible, as the Pope pretends himſelf and his Generall Councell to be; neither pretend we, That our Aſſemblies have any deſpoticall or lordly domination over the Church, as the Pope doth; we ſay not, That our Aſſemblies are above Gods Word, as they do. Theſe compariſons of *M. S.* are no leſſe then blaſphemous.

And here I muſt advertiſe the Reader, That all the *Presbyteriall Aſſemblies* together, take no greater Authority over the Church, then ſix or ſeven Independent Tinkers, an Hangman with them; together with one of their Miniſters, do over the flock: The Independent Preacher with his ſix or ſeven perſons, are liker to the Pope, and the Conſistory of his Cardinalls, becauſe of their Independency, then any of our Churches, which are all Dependents, and ſubject to Superiour Authority.

M. S. pag. 79. S. in his ſecond Answer, telleth me, That he cannot inform

form himself, 1. What *A. S.* means by Authoritative power. 2. Or from whence our Churches have it.

A. S. I have 1, fully declared in my *Annotations*, and here above, what it is. 2. And from whence it proceedeth.

It is a Ministeriall power to command such as are subject thereunto, which bindeth, or obligeth them to obedience, and whereby, in case of disobedience, they may inflict Spirituall punishments. It is of God, or from God; and therefore lawfull; Now whether it be of God, as *Author of Nature, or of Grace*, by the Law of Nature, or any Positive Law, Naturall, or Supernaturall; it is not a Question *de re: sed de modo rei*, not of the thing it self, but of the manner thereof. Grant me, either that it is lawfull, or deny it; If it be a lawfull power, it is of God, for there is no lawfull power, but of God, *Rom. 13. 2.* Grant me the thing, and afterwards I shall dispute with you, *de modo rei*. They have it not of the *Parliament*, nor of the *State*, as you pretend; for secular men cannot give any Spirituall power into the Church; they have it of God, and by Gods Word, *directe*, or *per consequentiam*; and in some things, *per non repugnantiam*.

It is an untruth in *M. S.* in his third Answer, whereas he sayeth, that I seem to imply, That the Church hath this power from the Law of the *State*; for howbeit, the Civill Magistrate, by his Laws put a Politicall Obligation upon Christians, to obey the Churches Spirituall Authority, which is from God; yet is not his Civill Authority the cause of the Churches Spirituall Authority, or of the Obligation, whereby a Christian is bound to obey the Church; for howbeit, there were no Civill Magistrate; or howbeit, he should dissent from such an Obedience, yet should the Church have Spirituall power; and all the Members of the Church in a Spirituall way should be bound to Obedience: But what then doth the Civill Magistrates Law? *Ans.* It puts a new Bond or Obligation upon the Members of the Church, and bindes them again, by a Civill Authority, Extrinsicall to the Church, to a Spirituall Obedience, who heretofore were onely bound by a Spirituall Obligation; so he bindes them to a Spirituall Obedience, but not Spiritually, as the Church Authority doth, but onely materially, and that by Civill Authority: So the Ministers of the Gospel, (or rather God by them) oblige and binde the Subjects in the *State*, in a Spirituall way, by Gods Word, to obey the Civill Magistrate, or Politicall and Civill Obedience, but not *Politically*, or *Civilly*; but *Spiritually*: so it followeth not, That the Civill Magistrate hath power to form Ecclesiasticall Government: onely it followeth, That in a Politicall way, he may oblige, or binde men to obey it. No more followeth it, that I resolve Church Government into the humors, wills, and pleasures of the World, &c. Onely it followeth, That the Civill Obligation, laid upon men, to obey the Church, so far forth as Civill, must be finally resolved into the Civill Magistrates power, and not into his humours, as *M. S.* most contemptuously speaketh of him.

M. S. his fourth Answer is in retorting my Arguments. 1. What if a *Particular Congregation*, under the jurisdiction of your *Eldership*, reflecting upon the *Oath* or *Covenant* it hath taken for subjection thereunto, as likewise upon all other engagements that way, as unlawfull, shall peremptorily refuse to stand to the awards or determinations of it, what will you do in this Case? Will you Excommunicate this *Church*? The Apologists, in their way do little lesse; or will you deliver them, *brachio seculari*? To be hampered, and taught better then it seemeth you can teach them by Prisons, Fines, Banishments, &c. *Churches* had need take heed how they chuse men for their *Guardians*, that will so dispose of them, if they please them not.

2. And what if in the *Session* of your combined *Eldership*, there be no such thing as Pluralitie of Votes, concerning the Excommunication of such a *Church*? Is not the remedy you speak of now in the dust?

A. S. To the first Quære, I answer, That we must do by Spirituall power in the *Church*, that, that the *Civill Magistrate* doth by the secular power in the *State*, in such a Case.

2. The Ministers in the New Testament must proceed spiritually against all Delinquent, and Impenitent persons; as the Ministers in the Old Testament did against theirs, according to Gods Word, unlesse such a proceeding be abrogated in the New Testament.

3. They must do as *M. S.* hath taught us, as they do against particular persons, in commensurating the punishments to the sins. *i. e.* They must proceed, by particular Admonitions, and Censures against lesser sins in private, or before the *Presbytery*; by suspension from the Lords Table, against greater sins; by publike suspension or lesser Excommunication, against greater sins; and by the great Excommunication, against the greatest sins.

4. *M. S.* confesseth, That the Apologists in their way do little lesse.

A. S. If so, then they do a little worse then the *Presbyterians*, and so they quit a little *M. S.* his own rule, whereby he willeth them to proceed, as against particular Persons.

5. If all this suffice not, it is the *Civill Magistrates* part to proceed against them, as Troublers of the Peace of the *Church*, and consequently of the *Christian State*, and not to permit them to erect a new Sect, as it is ordinarily practised amongst the Independents of *New England*.

6. They must be punished for their Perjury, and for the breach of their *Covenant*; but none of those punishments can be inflicted, but after sufficient conviction, at least Morally, *in foro externo*: And such punishments are the fittest for them, after such a conviction, when they perrinaciously resist the Spirit of God; for such men fear more the Gibber, then Hell-fire. What you say of your second Chapter, it is sufficiently answered; What you say of *Churches*, That they had need to take heed, how they chuse men for their *Guardians*, &c. If by those *Guardians* you mean the *Civill Magistrate*, it is not wisely

wisely said of you ; If Church-Ministers , they must choose such, as will delate pertinacious sinners to the Civill Magistrate.

To your second Question, *What if in the Session, &c.*

Ans. 1. What if it be so in your Assemblies or Synods? 2. If it be any inferior Ecclesiasticall Iudicatory , they must remit it to a superior, ever till they come to some, wherein the Votes may preponderate : And if in the supreme Iudicatory , viz. in a Nationall Assembly , the Votes preponderate not concerning the Excommunication of such a Church, (which is very extraordinary) she cannot be excommunicated ; and yet if her opinion, or sin be condemned, the combined Eldership may inflict some lesser Spirituall punishment; and if such a Church continue still pertinacious, the Civill Magistrate may proceed against her in a Civill way, as we have said. Neither is this a compliance with *Papists*, in quality of *Papists* , but in so far forth as they agree with Scripture; 1. For so proceeded the Church of the Old Testament ; 2. So proceeded the Church of the New Testament, in the times of good *Emperours*, as under *Constantine the Great*, *Theodosius*, &c. 3. So proceed they at *Geneva*. 4. So in the *Netherlands*. 5. So the *Independents* of *New-England*. 6. So should *M.S.* rather doe, then to tolerate open Blasphemers of the blessed Name of God. 7. Darest thou, *M. S.* so openly plead in favour of Paganisme of all sorts of Heresies, and mischiefs, and for all sort of impunitie for them all? 8. The Truth falleth not to the dust in such a case, but sinne is punished, but not in such a degree as it should be.

To the second Inconveniency that I object against the Independents , §. 4. viz. That the *Independent Churches* offended, if they judge the offending Church, they should be both Judge and Party.

M. S. replieth, p. 80. §. 3. When your combined Eldership proceedeth against a particular Church amongst you, upon offence taken, is not this Eldership as well Party, as Judge?

A. S. My Argument implieth the Solution of this Objection, viz. That the combined Eldership cannot be Party, in such a cause, because it hath an *Authoritative power* over the particular Church, (howbeit Spirituall and Ministeriall) as the *Parliament* over particular Iudicatories in the Kingdome: but Parties look one to another as *par parem*, and not as *superior inferiorem*. 2. Neither can any man, or Consociation take his ordinary Judge to Party, unlesse he have some particular Exceptions against him. 3. I propound you the same Question concerning the particular Tribes , and the Synagogicall Iudicatories amongst the people of God in the Old Testament, when the great *Sanedrim* took offence at them, or at their Iudgements; whether the great *Sanedrim* was not both Iudge and Party? Or rather, whether under the notion of Offence taken, it was not to be considered as a Party , and under the notion of *Authoritative power*, as a Iudge? 4. I propound it of the State, whether the *Parliament* may not be considered as Party, being offended at any particular Consociation,

sociation, and as Judge, in quality of the *Representative Body* of the whole Kingdome: or if it be evermore needfull, that some particular Person or Persons compeare in quality of Party against particular Consociations or Townes. 5. In your particular Congregations, may not your Church, under divers notions, be considered as Judge and Party? or may every Delinquent take your whole *Presbytery* or *Congregation* to Party. 6. Did not the Arminians serve themselves of this Independent Argument, against the Synod of *Dort*, to decline the Synods power? and were not both they, and this their Argument condemned by the judgement of the Synod, as very absurd and unapt? 7. This Argument concludeth against all the superior Powers of this World.

Again, *M.S.* 1. telleth us, that this Authoritative power of combined Presbyteries over Congregations is not from above. *A. S.* But we have proved it to be from above, and from God, as *Author of Nature*, and of *Grace*. See the Question concerning the *Subordination of Ecclesiasticall Judicatories*. 2. *Core, Dathan*, and *Abiram* objected no lesse against *Moses* and *Aaron*: yea, as much may be objected against God himselfe, who is Iudge and Party; and Iesus Christ, who is Party, and yet shall judge the quick and the dead: For if Criminals may so escape, they will not faile to take their Iudges evermore for Party.

M. S. To hold, that all those that have an *Authoritative Power* over men, may lawfully, in vertue of such a Power, be both Iudges and Parties, is to exalt all manner of Tyranny, &c. by Law: for so in Church, and State, men invested with such a power, may be their own carvers, and serve themselves of the estates, liberties and lives of those that are under them, how, and when, and as oft as they list: *Adde, But the Consequence is false, Ergo, so is the Antecedent.*

A. S. I deny the Consequence; for they have not an absolute, but a limited power, according to Law, and not to their own particular, but publike will, or in quality of publike persons, whose wills are declared in, or restrained according to Law. Neither commandeth *Carolus* the Kingdome, *qua Carolus*, but *qua Rex*, or *qua Carolus Rex*, & *Lex viva*: and under this notion, he is not his own carver, but the Law carveth for him, and us both; neither can he serve himselfe of other mens Estates, &c. but in so far as the Law permitteth him: But how much the Law permitteth him, it is not for every particular person, nor for every particular and inferior Iudicatory to define it; for Inferiors, *qua tales*, cannot judge their Superiors, at least ordinarily; and in such a case, they remaine no more Inferiors, but become Superiors.

To the 3. Inconveniencie, which I note, *S. 9. M. S.* retorteth it in this manner: Tell me plainly and distinctly, what Power more your Government giveth to a thousand Churches over one, then to a Tinker, or the Hangman over a thousand.

A. S. Answ. When they are represented in a Representative Church, they have

have a Spirituall Authoritative power over all the Churches that they represent, both *Collective*, and every one of them *Distributive*; which no Tinker or Hangman hath, either over many, or any one of them; for they have no Authoritative power at all. But amongst the Independents, a thousand Churches, whether they be taken *Distributive*, or *Collective*, representing all their particular Congregations, have no Authoritative power at all; and consequently, no more then a Tinker or a Hangman.

M.S. What makes you think, that the Government of the Apologists gives no more power to a thousand Churches over one, then to a Tinker or Hangman over a thousand? *Ubi, quando, quibus testibus*, did this Government, or any Son it hath, ever make any such comparison?

A.S. 1. I say not that you make any such comparison, but only I deduce it out of your Tenets by necessary consequence. 2. Neither doe you deny my consequence, you grant it freely, and tell me, that it is no disparagement for a thousand Churches, that a Tinker, or a Hangman have as much *Authoritative power* over them all, as they have all over any particular Church. And to confirm it, you bring me no Reason, nor Scripture, but two Testimonies; the first of *Charron*, who saith, *That every Humane Proposition hath equall authority, if Reason make not the difference*: To which I answer, 1. That this is but an Humane Authority; 2. Of a Papist; 3. And, as many in *France* think, of an Atheist; 4. And yet it may be granted in this sense, viz. That it hath as much Naturall, but not so much Morall authority: for these be *Maximes*, in Nature, and in Reason; *Magis credendum pluribus quam paucioribus, testimonio publico quam privato, sapientibus quam insipientibus, peritis quam imperitis, videntibus quam audientibus: Plus valere oculatus testis unus, quam auriti decem.* 5. I answer, that every Humane Proposition hath equall authority according to the species of its authority, but not according to the degrees thereof; as all white colours are equally white according to their species, (since the definition of white belongeth equally to them all; unlesse you say, that *Album est genus analogum respectu hujus & istius, magis & minus albi*: which no true Philosopher, to my knowledge, ever granted:) But not according to the graduall latitude of perfection contained within the species of Whitenesse. 6. And here I ask of *M.S.* whether he thinketh that a Proposition of *Indas*, and of *S. Peter*, or *Adam* before his fall, be all of equall authority? Item, Whether a Proposition of *Adam* before his fall, and after his fall, be of equall authority? Item, Whether a Proposition of *Christ*, *qua homo*, or as proceeding from his Humane Nature, be of no more authority, then that which proceeds from *Simon the Magician*. If I had leasure here to dispute about the foundation of Authority, I might shew many absurdities and impertinencies in this Proposition, in *M.S.* his sense; but I must be briefe. The second Authority is of *Gerson*, and is this: *The saying of a simple man, and no wayes authorized, if he be well seen in the Scriptures, is rather to be believed then the Popes own determination.* But this Proposition is not

not against me; for a man well seen in Scriptures, *qualis*, speaketh according to Gods Word, and is some wayes authorized by it; but the Popes Determination without Gods Word, is meerly Humane, yea, ordinarily passionate.

M. S. confesseth ingenuously, that I propound many more *Inconveniencies* against *Independencie*; but out of modesty, he will not answer them; Only here I note, that *M. S.* in all this his Discourse, answereth very little to my Arguments, and objecteth rather against our Doctrine, then justifieth his own: And to elude my Arguments, pretends evermore ignorance of things, that are most easie, and obvious to all men, which nevertheless I expound most cleerly: sometimes he contemneth them, as unworthy of any Solution; which is a very odde, and new Independent way, *a la mode*.

CHAP. V.

M. S. his first two Reasons for Independency, With the Solutions thereof.

M. *S.* with other Independents, prove their Independent Government of every particular Congregation, by some frivolous Reasons. The first is this: If a single Congregation being solitary, and without Neighbours, hath entirenesse of Jurisdiction. *Ergo*, every single Congregation hath it. But the first is true, according to the Presbyterians Confession. *Ergo*, so must the second be also.

M. S. I deny the first Proposition, or rather distinguish it in this manner. If a single Congregation have entirenesse of Jurisdiction *absolutely*, it is true; but then the Assumption, or second Proposition is false. If a single Congregation have it *secundum quid*, viz. In case of Solitarinesse, as it is expressed in the first Proposition, or in case of any other necessity, that hindereth its consociation with Neighbour Churches, as distance of place, persecution, &c. then all other particular Churches must have it, in the same case; it is true: But I deny that such is the case of all single Congregations, for they are not all remote from all Neighbourhood of other Churches; nor are they all hindered by persecution, &c.

M. S. But when a solitary Congregation hath an entire Jurisdiction, then certainly it hath a lawfull right, title, or claime to it. *Ergo*, She hath it evermore.

A. S. 1. She hath a lawfull right by a generall Law of necessity, whereby it is ordained, that when we have not all the best helps that are necessary to do the best, we are then to serve our selves with the best we can, and such as we have at hand to serve God by: So if we have not Wine to celebrate the Lords Supper with, we may celebrate it with some other liquor most usuall for drinke; and there is an Article in the French Discipline, whereby it is permitted to any man, that cannot drinke wine, to communicate in participa-

ing only of the Bread : So if men be cast upon any Island , very remote from the Continent , and have none amongst them endowed with sufficient abilities to preach, or teach them, they may chuse the ablest (howbeit he be not absolutely able enough) to preach, rather then to live without Gods Ordinances altogether : So *David*, wanting Bread, did eate of the *Shew-bread* ; and a man, in case of necessity , may take o^r her mens meate, and eate it , rather then starve. 2. I distinguish the Consequent : she hath it evermore , in such a cause, i. e. in case of necessity, when she can have no help of Neighbour Churches. I grant it all, otherwayes I deny it.

M. S. desireth to know, by what right Neighbour Churches , by their presence, can take such a right from her.

A. S. Neighbour Churches by their presence take no right from her, but by their Neighbour-hood give her, or rather adde unto her a new right, to Rule her selfe more perfectly, and to help to Rule Neighbour Churches also, which she could not do before ; so it is not *Jurisdictionis diminutio*, sed *ampliatio*, it is no diminution , but an augmentation of power *intensivè*, or in certitude within her selfe, and *extensivè*, in respect of other Churches : so it is a Blessing of God, added to that Church, and no power or abilitie, but a lacke of power, a weakenesse, an unpowerfulnesse (as I may so say) and infirmity taken away ; it is not to take away what she had, but to give her a power or helpe, that she had not, being alone ; Even so as when two or three Regiments coming to joyn with one, or two others against their common Enemy , these two or three Regiments take no power or force from the one , or the two precedent Regiments, but help them , and make them more able to beate the Enemy.

M. S. Those that God hath put together, let not man put asunder ; But God put together a single Congregation, and an entire Jurisdiction. *Ergo,*

A. S. That Text in the first Proposition is to be expounded of those onely that are put together by Marriage, but if you take it Universally, it will be found false ; for God hath put a Tree, and the Branches thereof together, and yet I trow you will not say , a man may not cut a Branch off from a Tree.

2. I answer , if God hath put them together in all cases, it is true, but the Minor is false : If God hath onely put them together in some particular Case, then they may be separated in an other Case.

3. I answer to the Minor ; If by an entire Jurisdiction , be meant a *supreme Ministeriall Jurisdiction* absolutely, such as should be in Synods , to the well-being of the Church, it is false, for it wants a *Synodall Jurisdiction* : If by an entire Jurisdiction be meant *entire, secundum quid, in suo genere, & per accidens*, in some way , in its own kind , and by Accident, it is true ; for such a

Jurif-

Jurisdiction is onely *Congregationall* or *Consistoriall*, and so perfect in that kinde, and *supreme* by accident, for want of Neighbour Churches; so it is entire in that kinde, but not *absolutely*, as it should be in Case of Neighbour Churches.

Master Mather, and Master Thomson, in their Answer to Master Herle, argue thus: The power that floweth immediately, and necessarily from the very Essence of a Church, cannot be separated from the Essence of a particular Church: But such an entire power of Jurisdiction floweth from the very Essence of a Church. Ergo.

A. S. I. I deny the *Minor*; for that, which belongeth to any thing, *ex instituto*, floweth not from its Essence: But so it is of the entirenesse of Jurisdiction; it belongeth not to the Church by nature, but by will, and Law, viz. by Gods Ordinance. 2. If it flowed necessarily from the very Essence of every Church, then could not God change it; for God cannot destroy nor change the proper Accidents, or take them away from their subjects: But the consequent is false; for since Jurisdiction belongs to the Church by Gods freewill, he may as freely take it away from the Church, and change it, as he bestowed it upon the Church. 3. Yea, God hath actually changed it; for all the *Militant Churches*, since the fall of Adam, viz. Before the Law, under the Law, and under the Gospel are of the same nature, and Species, or the same in substance, and onely differ in Circumstances; and yet they have had divers sorts of Jurisdiction, and Governments, which could not be, if it flowed immediately and necessarily from its Essence. 4. Put the Case, it flowed from its Essence, as it doth not; yet this entirenesse of jurisdiction should onely be entirenesse of Consistorian or Parochiall jurisdiction, which is entire in its own kinde, but not of Synodall jurisdiction, yea, not so much, as of your Synodall power, in defining dogmatically the points of Doctrine.

M. S. his second Argument, If a Church, yet single, be invested with a power of jurisdiction, within it self, and should be cashiered of this power, by the rising up of more Churches neer unto her, then that which is intended by God, as a Table, should become a snare unto her; she should suffer losse, and have sorrow from those, by whom she ought to be comforted. But the first is true. Ergo.

A. S. I deny the Consequence; neither hath M. S. proved it: The Reason of this my Negation is, because she is not ensnared, but drawn out of the snare by the rising of such Churches which can help her, and counsell her, and reform her Judgements, conjunctly with her self, in case of aberration; neither should this be any just matter of sorrow unto her; if she should sorrow at it, her sorrow should be unjust, and wicked, and at Gods Ordinance.

2. I deny the Assumption, for the Consistorian power, that such a single Church had before the rising of such Neighbour Churches, is not cashiered by their

their rising, but a more eminent, viz. A *Classicall* or *Synodall* Power, which she had not, is superadded unto her *Consistorian*, or *Parochiall* power, whereby it is mightily perfected.

CHAP. VI.

M. S. his third Reason answered.

M. S. **T**Hirdly, If a single Church should suffer losse of so considerable a privilege, as *entirenesse of Jurisdiction* is, by the multiplication of Churches neer unto her, then cannot this Church pray for the Propagation of the Gospel in places neer to it; but she must pray against her own comfort, and peace, which is a sore temptation upon her, either to pray very faintly, or not to pray at all for such a thing. But the consequent is false. *Ergo.*

A. S. I deny the consequence of the first Proposition; for the rule and measure of our Prayers, is not our privilege and jurisdiction, but Gods glory and the Salvation of our souls, revealed in Scripture, which may be very well obtained without any power of jurisdiction, as we see in Women; and it seems, that *M. S.* will not pray for the prosperity of *Jerusalem*, unless God grant him an Independent power of jurisdiction therein.

2. I deny the Assumption, for by the multiplication of Neighbour Churches, that single Church suffers no losse of the *Parochiall* jurisdiction, that she had, for she retains it; but she receiveth more power in becoming a part of a Classe, and so receiveth in part a *Classicall* power of jurisdiction, whereby the *Parochiall* power, which formerly she had, is more sure, and made lesse subject to aberration, then it was before: So her jurisdiction is not impaired, but improved; neither in it self should it be a temptation to you not to pray, or to pray faintly, as you say, since such an Improvement to every good Christian ought to be matter of Thanksgiving.

M. S. But *entirenesse of Government*, or subjection onely to those, that are of the same society, is a speciall mercy: And their Nobles shall be of themselves (saith God, speaking of that great Goodnesse he meant to shew unto his people, after their return from *Babylon*) and their Governours shall proceed from the midst of them, *Jer. 20. 21.* So as it is made a Character of the prosperous Estate of *Tyrus*, That her wise men, that were in her, i. e. of her own Nation, were her Pilots, *Ezek. 27. 8.*

2. Subjection unto Strangers, is still spoken of as matter of punishment, and sorrow; Give not thine Inheritance to reproach, that the Heathen should reign over it, *Joel 2. 17.* The Nation of the Jews were expressly forbidden to set strangers to rule over them: *A. S.* What follows? *Ergo, Entirenesse of Government*, i. e. An Independent Government in every particular Congregation, compounded of seven or eight silly Fellows, whereof many of them are tender Foreheaded, and bashfull, as *M. S.* telleth us, pag. 74. is a mercy and blessing of God.

A. S. The

A. S. The *Antecedent* is not universally true, 1. For it is good for Families, Republiques, and Kingdoms, that cannot rule themselves, that they be ruled by some others; and there are some people, as *Aristotle* tells us, that are naturally servile. *Ergo*, They have need to be ruled by others. And the *Polonians* sometimes chuse Forraign Princes to rule over them: The *Ragusians* in *Slavonia*, to entertain perfect equality amongst themselves, chuse evermore a Stranger for their *Bishop*; and therefore hold it not evermore best, to be ruled by one of themselves: So do they in sundry Elective Kingdoms.

2. Howbeit I should grant, that it is absolutely best, yet should it not follow, that it is best for every sort of Society, every where, and evermore; for then it should follow, 1. That it is not good, much lesse best for us, that *Iesus Christ*, who according to his Manhood, or the Apostles, who were Jews, should have been Universall Ministers over all the whole World, since they were not chosen of every particular Kingdom; much lesse of every Province, but least of all, of every particular Independent Congregation compounded of seven or eight weak Fore-headed men, as *M. S.* styles them. 2. It should not be a blessing of God, that the Crown of *France* should be subject to the Crown of *England*; for so it should not be subject to a French man; so we loose our right to the Crown of *France*. 3. It should have been a punishment to the people of God, to have been ruled by a King of one Tribe, viz. of *Benjamin*, as by *Saul*; or of *Judah*, as by *David*, *Solomon*, *Rehoboam*, &c. for they were not of all the Tribes; much lesse of every particular Congregation of seven or eight persons. 4. This Maxime cannot stand with the State of our three Crowns; for so it else should be a blessing to *Ireland*, to be ruled by one of the Irish Rebels, and a punishment to be subject to the Crown of *England*. 5. By that same reason the Kingdom of *Scotland*, and *England*, could not without some punishment or curse of God upon the one or the other, subsist in an Union together, unlesse the King were both an English, and a Scotchman. 6. The *Parliament* could not be a blessing, but a curse of God, since the Members thereof are from divers Provinces, Shires, and Burroughes, as the Members of our Nationall Synods. So let the World consider how Traiterous, how Hereticall, and blasphemous this most abominable Maxime is, tending to the totall subversion of the Church, King, Parliament, State, and Kingdoms. 7. Yea, it overthroweth even their own Maximes; for their Synods are gathered of Members of different Churches, as ours are. 8. And finally, Howbeit I should grant him his Maxime; yet, as I have said, particular Congregations, by the increase and multiplication of Churches, and their combination in Synods, loose not their entirenesse of jurisdiction, which they had before, viz. their Parochiall, Congregationall, or simple Presbyteriall power, but retain it as formerly.

As for those Texts of Scripture, 1. not one of them sayes, that entirenesse of Government within themselves, is evermore best, and a mercy of God.

2. Much-

2. Much lesse, that *entirenesse of Government*, within a petty *Independent Church*, compounded of seven or eight weak Foreheaded Fellows, is best for it; For if it were so, we must have as many little Popes in the *Church*, and as many Kings in the *State*, as there can be *Independent Churches*, or particular *Indicators* in the Kingdom.

3. The passage cited out of *Ierem. 30. 21.* speaketh of *Christ*, as appeareth by the Text; for it is added, *And I will cause him to draw neer, and he shall approach unto me; For who is this, that engaged his heart to approach unto me, saith the Lord: Now who is this, but Iesus Christ?* 1. But *Christ* was not a Governour of one particular *Independent Church* onely, but of them all; so this place concludeth an *Universall Church*, instead of an *Independent Congregation*: 2. Neither can it be expounded of the people of the Jews, after the Captivity; for after it, they had no King from amongst themselves, at least ordinarily: For after the Captivity of *Babylon*, *Zerobabel*, and *Nehemiah* were, as it were Vassals, to the King of *Persia*, even till *Esdra* obtained of *Artaxerxes Longimanus*, that they should set it up again in form of a Republike. Afterwards, *Alexander the Great*, being pacified towards the Jews, by the Intercession of *Jaddus*, the High Priest, they obtained liberty to live after their own Laws: Afterwards *Ptolomeus*, son of *Lagus*, King of *Egypt*, having taken the City, used them hardly: No better usage got they afterwards under *Antiochus Epiphanes*, the eight King of *Syria*. Hither-to the Government was Ducall, and all their Dukes of the House of *David*, to the number of fifteen, from *Zerobabel* to *Ianna*: Afterwards, the Royall and Ecclesiasticall power was in the hands of the Priests, in the *Affamoneans* Family, of the Tribe of *Levi*, the which Government was extraordinary, if not unlawfull; and then the division about the Royall and Sacerdotal power, betwixt the two Brethren, viz. *Aristobulus*, and *Hircanus*, who had recourse to *Pompey*, some sixty yeers before the coming of *Christ*, made them to be reduced under the power of the *Romans*; so that this great blessing of so great a Governour, as is mentioned here, cannot be interpreted of any worldly Prince; or if it be so, it is liker to the Presbyterian, then to the Independent Government; for the great Sanedrim was, as it were, our Nationall Synod; both taken from amongst their Brethren: So were the Rulers over Thousands, Hundreds, Fifties, and Tens, answerable to our Provinciall Synods, Classes, and simple Presbyteries. Under *Augustus*, the Senate of *Rome*, made *Herod*, an *Idumean*, King of the Jews; And he, as afterward some of the Governours, and Proconsuls of *Syria*, made, and deposed the High Priests, according to their pleasure; so that all this time almost, the Government of the Jews was ever *Tyrannicall*, and so a punishment rather then any mercy of God here promised.

As for the Text, *Ezek. 27. 8.* it is not said, That all things that are here related, are mercies of God; but that *Tyrus gloried in them, Verse 3.* 2. Neither were

were they Governors of one Independent Consociation, as amongst the Independents: but here there were Superior and Inferior Iudicatories, as amongst the Protestant Churches.

|| To that Text, *Iosel 2: 17. Give not thine heritage to reproach, that the Heathen should rule over them: Wherefore should they say among the people, Where is their God?* I answer, This is only a Prayer, that the Heathen rule not over Gods people: and if there had been any of them tolerated among the people of God, as M. S. pretends, this Prayer would as well hold, as if they had not been amongst them, but had lived as strangers in other Countries: and it appeareth cleerly by the Reason that is added, *Wherefore, &c.* i. e. lest thy Name be dishonoured by such reproaches, as if our God could not deliver us, or as if we had not a God to deliver us. And howbeit it were so great a blessing, evermore to have Government within themselves, yet can it not be meant of Independent Government in every Colledge or Consociation, without any subordination to superior Iudicatories, as M. S. hath to prove.

To the Text, *Dent. 17. 15. One from amongst thy Brethren thou shalt set King over thee: thou mayest not set a Stranger over thee, which is not thy Brother.* I answer, 1. That this is not a Morall, but a Positive Law; for in Elective Kingdomes they choose Strangers to be Kings, and in so doing, they sinne not against the Morall, or the Law of Nature. 2. That this Commandement is only conditionall, grounded upon the condition contained in the beginning of the Verse, viz. That only they should *establist him for King over them, whom the Lord their God should choose.* 3. Neither was this Government independent in every Town, or particular Congregation; or without subordination, as among the Independents: but according to the Law of Nature and Grace, with some subordination and dependence of inferior Iudicatories upon some superior. 4. By a stranger here, I beleeve, that he meanes principally a stranger in Religion; and consequently, by habitation; because it is added, *that is not thy Brother:* item, because he was to have a copy of the Law, to read it, and learn to feare the Lord his God, to keep all the words thereof: which the Heathens could not doe. Or, 5. The reason may be, because God was minded to tye the Crown to one Family, viz. to that of *Judah.* 6. Neither was it lawfull for them to choose any Brother, or Countryman of theirs, but him only that was of the Tribe of *Judah*, at least, after the Promise made unto *David*; and that for a speciall Reason, viz. to the end wee may know **CHRISTS** Descent, &c.

After these silly Objections that this M. S. hath brought, he objects to himself, But Pastors and Elders of neighbour Churches are not to be looked upon as Strangers, but as Brethren: (And he might have confirmed it; for *there is no distinction betwixt the Jew and the Greek, Rom. 10. 12.*) and answers, That they are Brethren in respect of the unbelievers, and yet have more of the relation of Strangers to them, then those that were (as it were) of the same domestique

mestique Society with them : and therefore *subjection* unto them must have lesse of the *Blessing*, and more of the *Curse*, then Subjection to their own.

A. S. I answer, 1. in matter of Argumentation ; to prove a Categorical and Absolute Proposition, we use not these, *as it were* or Metaphoricall termes ; for they are *termini diminuentes* ; and if it be only, *as it were*, Ergo it is not really. 2. I pray you, M. S. tell me, if a man, that is not of your Congregation, and hath more Faith, or at least professeth more then one of your Congregation, What reason, that he should rather be a stranger unto you, or lesse your Brother in Christ, then he who hath lesse Faith ? 3. Should not he, that hath a greater union with Christ, which undoubtedly he hath by his greater Faith, have a greater union with you ? I see, that he shall be least beloved of you, who is most beloved of Christ, and of whom Christ is most beloved. 4. And so you esteem it a greater *Curse* to be subject to those who have more Faith, and a greater *blessing* to be subject to such as have lesse Faith, and haply none at all : *Siccine soles beare Amicos ?*

M. S. 3. Reason : The Grant of Government and Rule within themselves, into Townes and Corporations, was ever esteemed a matter of speciall Grace and favour from Princes, and hath sometimes been purchased with great sums of money by the Inhabitants.

A. S. What followeth ? Ergo, so must it be in the Church : if ye conclude any thing at all. 1. So you are the Disciples of *Simon Magus*. 2. That Grant of Government within themselves was no Independent Government, as amongst the Independent Churches ; for then they must have been Sovereigns. 3. I retort the Argument : In all such Priviledges of Incorporations, there is evermore a Subordination of Government, as among the Protestant Churches, Ergo, so should it be among you, if you will imitate them, or will have this Argument to make any thing at all for you. 4. Neither could it be a speciall Grace, if it be independent ; for Grace is only amongst the superior and the inferior, dependent upon his superior. 5. Such a Grace should take away the Subjects subjection, and so of a Prince make no Prince ; for no man is Prince, but he, upon whom the Subjects depend.

CHAP. VII.

M. S. his fourth Reason answered.

M. S. Fourthly and lastly, Reason it selfe (saith he) demonstrates *Entirenesse* of Government to be a sweet Priviledge and Benefit to a Particular Church.

A. S. Ans. 1. As if all he had said hitherto were without Reason, he now cometh to his Reasons, which are very irrationall. 2. It is *swete* to the Flesh, but not to the Spirit, if a man be lead by the Spirit of God. 3. If it be only a Priviledge, Ergo, its a cleer case, you have it not by Law.

M. S.

M.S. 1. Reason to confirme this Assertion. First, in case a man be questioned, he saves a proportion both of time and labour, in respect of what he must undergoe, if he were to make his Answer at a Consistorie further off.

A.S. *Ans.* 1. He answers first in his own Parish, in his own particular Consistorie, and so saves his time. 2. But in case he be there oppressed, it is unjust, that he should not have liberty to defend himselfe before another, viz. a *Classe*, which happily may be holden in his own Town, or within one, two, or three miles of it; which is more tolerable to him, then to be oppressed by Factions, as sundry times men are amongst the Independents, as appeareth by Mr. Edwards Relation of the businesse, touched in the *Apologeticall Narration*. 3. What if there fall out sixe or seven such differences among your Churches, and that particular persons desire some redresse of their Grievances before a Synod amongst you? can ye not hold one Synod for five or sixe such Complaints? Then in such a case, they must all goe to the Synod, out of their own Churches: and then even amongst your selves ye find the same inconvenience that ye object to us: If ye cannot, but for every such Grievance there must be a particular Synod, and your Messengers of other Churches must goe to the place; then many, in stead of one, lose their time and labour. 4. This Reason beats down as well the Government of the State; And 5. the Government of the Church of the Jewes, which was established by God himselfe; And 6. the Proceedings of the Church of *Antioch*, as of *Ours*.

Secondly (saith M.S.) the *Proceedings* against him in his own society, shall be regulated, managed, and ordered by his own *Pastor*, who is a *Father* unto him in the Lord, and who in all reason, and according to the course of almost all constant experience, is more tender, affectionate, and compassionate towards him, then the *Pastors* of other *Flocks*, and those that are *strangers* to him; *Ergo*, every man should be judged in his owne particular Congregation.

A.S. This Argument destroyeth no lesse the Civill, then the Church-Government; for so it may be said, that a man being judged by the Judge of his own Town, shall be more tenderly dealt with then before the Kings Councell. 2. The Government of the Church of the Old Testament, as I have already declared. 3. The proceedings of the Church of *Antioch*, that sent its *Controversie* to be judged at Hierusalem. 4. That of the *Independents* themselves, who in their Synods pretend to determine matters of Doctrine. 5. I deny the Antecedent; for when either the whole Church, or any member thereof hath any debate with their own Pastor, or two Pastors of one Church amongst themselves, or two persons, or two Pastors of different Congregations, or two Churches are at odds one with another, that will not hold.

6. The *Pastor* of the Congregation may affect more *one* of his own Congregation then another, and so out of too much affection he may miscary. 7. Things

must not be carried by *tender affection*, but by *equity*. 8. If his own *Pastor* be more *tender-hearted* towards him, he of another *Congregation* may be more *indifferent*, which of the two is more necessary in a Judge, that judgeth between two parties. 9. *Pastors* of other *Flocks* in a *Synod* are not altogether strangers to him, since they are his Brethren, and his Fathers, in so far forth as they represent all the *Churches* of that *Province* or *Nationall Synod*. The Example of *Pharaoh*, that *knew not Joseph*, is very impertinent; for he was not a *Pastor*: and [*know*] there, is to acknowledge and affectionate a man: but all the *Pastors* of the Church, as I declared in my *Observations*, have power to preach in all the *militant Church*; and therefore are *Fathers* in the *whole Church* according to their *generall Vocation*; so was none of those *Pharaohs*. 10. In first Instance a man hath all that you desire before his *Pastor*.

Thirdly *M. S.* in substance saith, that he shall be tryed and sentenced by those, who may be tryed, and sentenced by him againe, which will teach them more moderation, then a *Consistory of standing Iudges*, *Ergo* he must be onely judged in his *owne Congregation*.

A. S. This Argument concludeth 1. against the Subordination of *Judicatories* in the State. 2. Against all sorts of Courts, wherein he that is sentenced, cannot sentence his *Judges* againe. 3. Against the Ecclesiasticall proceedings in the *Old Testament*, wherein he that was sentenced had not evermore power to sentence his *Judge* again. 4. Against the proceedings of the Church of *Antioch*. 5. Against that of the *Independents*. 6. Such a proceeding of mutuell judgement, out of feare to be judged againe, will make the *Judgements* partiall, whereas they should be neutrall; and it is no better, then if one should say; Sir, looke you favour me this day, otherwise expect no favour from me another day. 7. We have no *Consistory of standing Iudges*, but the simple *Presbytery*, as you have. 8. In our way we are judged by those, who if they doe us wrong, may be judged not by us, who are parties, but by higher and more impartiall *Judges*, viz. a simple *Presbytery* by a *Classe*; a *Classe* by a *Provinciall Synod*; and a *Provinciall* by a *Nationall Synod*. And as for that *Maxime*, *Nunquam satis fida potentia, ubi nimia*, it is very true, if it be applyed to your *Independent Authority* in particular *Congregations*.

4. *M. S.* fourth Reason is, because it is a great encouragement to a man that is accused, if he be *tender fore-headed*, before those, with whose person he is well acquainted, and the contrary is a kind of oppression of such a man; *Ergo* he must only be judged in his *owne Congregation*, and *Independently*.

A. S. 1. In first instance he may be judged, as you say. 2. But if he will not stand to the sentence of his *owne particular Presbytery*, and afterward be changed as you say into a stone, he getteth no wrong, but what he hath procured unto himselfe. 3. But if his party acquiesce not, but *appeals*, yet may he have his *owne Pastor* at the *Classe*, or *Provinciall Synod*, to lay open his business,

ness; and it is the duty of the particular Presbytery, Session or Consistory, to make good their Judgement, so as he needs not to feare. 4. And it is the custome of our Presbyteries, Classes, and Synods in such a case, to have a care of such persons, that they receive no wrong. 5. This Reason, as the rest, striketh at the Kings, the Parliaments, and all Civill Magistrates Authority as well, since they are not familiar with every Cōbler. 6. At the Ecclesiasticall proceedings in the Old Testament. 7. And that of Antioch. 8. I deny the consequence, for these Reasons alleadged.

M. S. his 5. Reason is, because in this Congregationall Government, private Christians may see the iudiciall proceedings in the Church, which will be a Schoole of wisdome and Experience. But it is not so in remote Consistories.

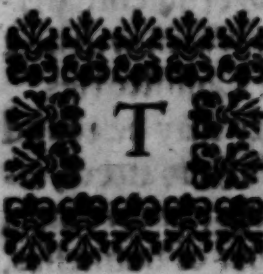
A. S. What conclude you? *Ergo*, xv. 1. Such an opportunity may be found in the Presbyteriall way, in their Parochiall Iudicatories, in such matters, as require not silence. 2. Neither is it fit, that all sorts of Persons, as women, especially young Damosells, and young men should heare all sort of busineses, that may be discussed in those Iudicatories. 3. They have more in our way, for they have our Confession of Faith, and our Discipline written, or in Print, and may study it every day at home, which is not usuall amongst the Independents, who are never resolved, neither in their Confession of Faith, nor in their Government; neither will they have any one, common to all their Churches. If private Christians desire more then this, they may goe to the Universities. 4. This Argument striketh at the Government of the State, that of the Old Testament, and at the proceedings of the Apostles, *Act.* 15. and 16.

M. S. his 6. Arg. in substance is, that the Premisses, whereupon Conclusions are grounded, cannot be so well known, and examined in Classes, and Synods, as in an Independent Congregation, wherein the matter is passed, *Ergo* it should be judged there, and not in Classes, Synods, &c.

A. S. 1. This Argument, as the rest, concludes, as well against the proceedings in Civill Iudicatories, that of the Church of the Old Testament, that at *Antiochia*, and at *Hierusalem*, as against the Presbyterian way. 2. Amongst us the busineses are first examined before the Parochiall Presbytery, or Session, where all the Premisses may be as well tryed, as in the Independent Congregation; and in case of Appeale they may be carried to the Classe, or Synod. 3. What if the difference be betwixt two divers Churches, or two persons of divers Churches, and the premisses be Actions, or Offences committed out of both the Churches; then in such a case, the businesse cannot be proved in any of the Churches; what if the businesse need no prooffe, but be some scandalous Doctrine?

M. S. addeth, that for brevities sake he would not strengthen his Arguments as he might. *A. S.* And in this we praise his prudence, in publishing unto the world such frivolous Arguments, yea that have not so much as any apparent probability in them.

*Whether an Independent Government ought to
be tolerated in this Kingdom?*


 O the end we may proceed cleerly in this Question, it is to be noted, That by this *Kingdom*, I mean the Kingdom of *England*, wherein this *Government* hath never yet been received. 2. It is to be noted, That a *Toleration* is either *positive*, whereby *Positively* by Law, Actuall Consent, Approbation, or otherwayes we receive, or give way to any thing, or *negative*; when neither by any *Positive* Act, Law, Actuall Consent, or Approbation, we give way to any thing, but onely actually we oppose it not, make no Law against it, dissent not, reprove it not, &c. Again, Both the one and the other, is either of particular men, or of Churches: And again, That of particular men, either simply to enjoy their Consciences in not obliging them to be Actors in any thing against the light thereof, or to give them leave freely to discourse upon all occasions, with others, concerning their Tenets, yea, though it were to seduce them. 3. It is again to be noted, That by *Independent Government* I mean that, whereby every particular Congregation is so governed, that every Member thereof, hath an hand in it, and all the parts of it, and so as not to acknowledge any Ecclesiasticall Power in this World above it.

The State of the Question then is, *Whether such Independents should have any Positive, or Negative; but principally a Positive Toleration; not onely for their Persons, but also for their Churches in this Kingdom, wherein they are not yet admitted.*

M. S. with the rest of his Sect, the Brownists, Anabaptists, Antinomians, Familists, Arminians, Servetists, Socinians, and other Sects in this Kingdom, maintain the affirmative: But the Orthodoxes stand for the negative. The Reasons for the Orthodox Part may be these that follow.

1. Such a *Toleration* cannot but open a door to all sorts of erroneous opinions.

M. S. denieth this *Assumption*; for (saith he) by the same Reason, he that receiveth one discreet Servant into his House, must receive all *Prince Ruperts* Troops, to rack and mangle with him.

A. S. But *M. S.* understands not, or takes upon him, that he understands not my Argument; for my meaning is not, as he misconstrueth it, That by the same

same Reason all other Sects must be admitted, which is my fourth Reason *a pari*; but that *Independency* being once received into the State, it will *per se*, and *natura sua*, of it self open a door to all sorts of erroneous Opinions; which is an Argument not *a pari*, as the other, but a *causa ad effectum*; for if the *Independent Churches* acknowledge no *superiour Ecclesiasticall Power*, and that the *Civill Magistrate* in good conscience, cannot *punish* them; then in case any, or many of them fall into Heresie, it will open a door to Heresie.

2. *M. S.* answereth, That a *Toleration* of *Independency* will be an effectuall means of chasing away of erroneous opinions.

A. S. This is but a strong imagination of *M. S.* which may as easily be denied by us, upon our Reason here above alleadged, as it is boldly asserted by him, without any Reason at all. As for that, which he citeth out of my Book, that I acknowledge them for men of Abilities, sufficient enough to dispute their Opinions.

A. S. I have answered this sundry times, 1. It is but a judgement of one man. 2. But a judgement of Charity, which howbeit it be Practically true, yet oftentimes it proveth Speculatively false. 3. It is not a certain, but a probable judgement, whereof he doth not well to brag so much. 4. Howbeit, they may not want Abilities to dispute probably, yet may they want Abilities to demonstrate their opinions Theologically: Yes, neither all they, nor ten thousand, such as *M. S.* with them, shall ever be able to bring any strong Argument for any one of their Tenets, that they hold against us. 5. If they have so great Abilities to dispute their opinions, the Devill hath yet greater: Cannot able Lawyers dispute very well a very ill Cause? Know ye not what is said of a very able man, *Ubi bene, nemo melius; ubi male, nemo pejus*? Truly, ye dispute with such heat and ardency for the *Independent* learning, and godlinesse, that it seemeth almost the onely quarrell ye have against us, whether ye be the *learnedst*, and *godliest men in this Kingdom*, or not? You, and they seem to maintain the *affirmative*, at least concerning the last part of this *Thesis*, if not both; and scarcely see we any Book of *Independency* set forth, wherein we see not great complaints, that their Abilities are not high enough prized; And what they say of their pretended piety, all the World knoweth; whereas your pretended Adversaries speak never a word, but of the Cause, unlesse they be provoked by the vain and exorbitant praises, that ye ever and anon undeservedly bestow upon your selves. 6. But how able soever you, or they be, yet for them, it is cleer, the Assembly hath divers times put them to a non-plus. 7. And if they be so able, what other reason can there be, that they plead no better their Cause, save onely, that it is naught? It is truly a strange thing, that men of so great abilities, should be able to say no more for themselves. 8. And since you *M. S.* and they are so able, will you, or they, I pray, condescend to some private meeting with some of the *Presbyterians*, that it may be seen,

seen, who hath the best Cause, and whether or no, all your deep learning and great skill in Sophistications (wherein ye so excell) can set any probable shew, or face of reason upon your opinions, which ye hold to be no lesse then Gods revealed Word.

M. S. Answer, 3. *Better a door opened to all sorts of erroneous opinions, yea, and to many other inconveniencies greater then this, then that the guilt of any persecution, or of any evill entreatings of the Saints and people of God, should cleave unto the people or State.*

A. S. this *M. S.* supposeth, 1. That the *Independents* are the *Saints*. 2. And that in case they be not *tolerated*, in establishing publikely their *Church Government*, and other *Tenets*, in despite of *Church* and *Parliament*, both in the *Church* and *State*, that it is no lesse then the *guilt of persecution* against the *Saints* drawn upon the *State*. 3. That it were better, that all the *Heresies* of the World, and worse should creep into the *Church*, then that they should not be *tolerated*, but *chastised*, in case they trouble the peace of either *Church* or *State*: I answer, That all that *M. S.* here sayeth are damnable untruths, and that it were better, that all the *Independents* of this World were in *America*, and that ten thousand times worse should befall them, then that the good Name of God should be dishonoured by filthy *Heresies*: And if the *Independents* had any fear of God before their eyes, and loved not themselves better a great deal then Gods glory, they would rather desire with *Moses* to be scrap't out of the Book of life, or with *Paul* to be separated from *Christ*, then that *Christs Church* should so suffer, or Gods blessed Name be so dishonoured.

A. S. 2. Reason. It is dangerous for the *State*; it may breed *Factions* and *Divisions* betwixt all Persons of whatsoever relation, betwixt the *Magistrate* and the *Subject*, the *Husband* and the *Wife*, the *Father* and the *Son*, *Brethren*, and *Sisters*, the *Master* and the *Servant*, when the one is of one *Religion*, or *Ecclesiasticall Government*, and the other of another, as ye, yea, to your no very great advantage, have experimented it severall times. The *Son* may refuse to receive any *Communion* with the *Father*, and the *Brother* with the *Brother*, to the utter dissolution of all naturall, civill, and domesticall bonds of *Societie*: And the reason of this may be, because the one may *Excommunicate* the other, as daily *Experience* testifies.

M. S. The shadows of the Mountains seem Men unto you, *Judg. 9. 36.*

A. S. So said *Zebul*, the servant of *Abimelech*, the son of the Concubine, who by a conspiracy with the *Schichemites*, was made King, and afterwards murdered his Brethren; and yet they were men, viz. Wicked *Abimelech* with his Army, and no shadows of Mountains. *M. S.* would have us live in security, and would rather tolerate *Socinianism*, *Arminianism*, yea, *Judaism*, and *Mahumetanism*, then that his own Sect should not be *tolerated*; Of so large a conscience is he.

A. S. It

A.S. It may breed Factions, &c.

M.S. But A. S. his *may* may possibly not come in an Age, no nor in many Generations; and would he have so many Thousands of the deare People of God, as do Apologize, to eat their bread in darknesse? And he said heretofore, that *May* commeth but once a yeere.

A.S. It is subtilly argued, M.S. of you with your *May*, but it is too much that such a *May* come once a yeere, or once in an Age; and better were it, ten thousand of you should perish, then God be so offended; for it is a Maxim in Divinity, *Quodvis malum Pena, etiam maximum, eligendum potius quàm minimum malum Culpa; nam quævis Culpa peior quavis Pœnâ.* 2. But I pray you learne of me, that as *impassibile morale* in morall matters, such as this whereof we dispute, is not that which *never*, but which *rarely* or *hardly* falleth out: so is *possibile morale, idem quod facile*, which *easily* and *oftentimes* falleth out, and not that falleth out but *once in an Age*: And that it falleth out so very oft, we may prove it by the Divisions in *France*, the *Netherlands*, *Germany*, *Poland*, *Transilvania*, &c. What, I pray, transported the Crown of *Swedo* from the *Nephew* to the *Unkle*? What moved a King of *Spaine* to consent to his own Sons death? What is the cause of so great a War betwixt the *Turk* and the *Persian*? And finally, what is the cause of this our present War, but the favouring of *Popery*, the Negotiations with *Rome*, our Agents there, Father *Con*, and the *Papes Nuncio* here?

2. Ye are not so many Thousands, as ye brag of, save in *London*, and a few miles about it; your Sect, I think, may easily be counted by Hundreds; and as for the remoter parts of the Kingdome, they are unknowne Creatures to them.

3. If they be so deare to God, they can never, *qua tales*, suffer for so wicked a cause, as for all *Licentiousnesse* in Religion.

4. They need not to suffer, if they will not be turbulent, but quiet, and submit unto the Lawes of the Kingdome, and such an Ecclesiasticall Government, as in Gods mercy shall be established in the Church. What a sawcinesse is this, that they will be content with nothing, unlesse, in despight of Church and State, they may doe what they will?

5. As for his Rhetorickations, in telling me that I am *bred of Rocks*, and *suck'd the milk of Tygers*; All that shall not hinder me to maintaine, that the *Independents* must be subject to Order and Authority, both *Civill* and *Ecclesiasticall*, as other men are, or else suffer for their turbulent humour.

M. S. I would know of him, whether he deemeth himselfe to be of another Religion then the *Apologists*? If so, *Candorem tuum*, A.S. in that malignant expression, &c.

A.S. As for my Religion, you may know it, M.S. It is that which is declared in the *Confessions* of the Churches of *Scotland*, *England*, the *Netherlands*, *France*, &c. But as for yours,

Sed vos, qui tandem? quibus aut venistis ab omni?
Quove tenetis iter?

that I know not, and consequently, whether I be of your Religion or not: Ye will have no *Confession of Faith or Discipline*, but what you may change, *Fidem diariam, aut ad summum menstruam*, such as you may change with every Moon.

But to come more neere to the Point: I pray you, set forth a *Confession of Faith* in the name of all the *Independent Churches*, and subscribe all of you, that ye will stand to it, and then I will answer your Question: If ye will not, here I will give you the best satisfaction I can, and it is this, *viz.* That not long since, I heard one of the Ringleaders of the Independent Sect deliver this Doctrine in a Sermon at the Abby of *Westminster*, *viz.* That to a saving knowledge of God, it sufficeth not to know him in the Book of Nature, or 2. as revealed in the holy Scriptures; but that we must also know him as abstract from his Mercy, and all his Attributes. Now if this be a common Tenet of your Religion, I must confesse, I am none of yours; My Reasons are, 1. Because that if it be so, rude people, that know nothing of so refined Abstractions, must be damned. 2. Because, to be saved, it is most necessary to know God as concrete with his Mercy, or as mercifull towards us in Christ. 3. If I know God evermore under this refined abstraction from Mercy, I must be damned. 4. Because, if I know God abstracted from his Mercy, I know him out of Christ, and out of the Gospel; for God in Christ, and in the Gospel, is not abstract, but concrete with Mercy. 5. Because the knowledge of God, as revealed in Scripture, is sufficient to salvation, Ergo, it is not needfull to know him any otherwayes in this life. 6. Because, if I know God out of Scripture, and abstract from Mercy, it is a Knowledge without Faith; for Faiths formall Object is God in Christ, as revealed in Scripture; and therefore it is a knowledge of God in Christ, as revealed in Scripture; and therefore there must be some saving knowledge of God without Faith. 7. If a saving knowledge of God be of God as abstract from all his Attributes, it must be a knowledge of God without any Simplicity, and so of God as abstract from a pure Act. 8. As abstract from all his Perfections, i.e. without all his Perfections. 9. Of God, as abstract from his Goodnes, and so as without his Goodnes. 10. Of God as without Infinitie. 11. Without Omnipresence. 12. Without Immutability. 13. Without Eternity. 14. Without Life, without Knowledge, Science or Wisdom. 15. Without any Will. 16. Without any Love towards Mankind. 17. Without Hatred of Sin or Sinners. 18. Without Power or Omnipotence. 19. Without any Decree of Predestination or Reprobation. 20. Without any Providence or care of his Creatures. 21. Without Creation, and so not as Creator: For to know God as abstract from these Attributes, is to know God as without them: Now who dare say, that to know God, as abstract from all those Attributes, or without them, is a saving knowledge: This is indeed an Independent saving knowledge, independent

dent on Gods Word, on Christ, on Faith, and all Grace ; and consequently *most* gracelesse : 23. To know God, as *abstract* from all his Attributes, is to know God, as *abstract* from his *Essence*, and so to know God, as *without himself*, or his own *Essence* or *Being* ; for Gods Attributes are not only *eadem cum Essentia ut persone, sed & de Essentia, de quidditativo ejus conceptu, & predicata ejus essentialia*, and some of them, *quasi de specifico ejus conceptu* ; from which God can no wayes be *abstracted*. 24. If God be considered, as *abstract* from all his Attributes ; it is no more a knowledge of God, but some Idol of the *Independents* brains ; *sicque habes meum candorem & vestrum pariter atrorem* : Now let the Reader judge, which of our two expressions is most Malignant.

M. S. his third Answer comes to this ; Grant them their desires, i. e. A full liberty, and they will bray no more then the wilde Ass doth, when he hath Grass.

A. S. 1. All Hereticks say as much, yea, the Devill would be glad to agree with God upon such terms. 2. But God hath forbid the Church to *tolerate* you ; 3. In *New England*, they of your Party will *tolerate* no Sects ; 4. And such a *Toleration* here cannot but breed all sorts of Divisions ; Whereas, if there be one onely Discipline or Church Government established, we shall have no Distractions at all. 5. But how can (I pray unriddle it me) a Liberty granted to contest and quarrell one with another, ever take away contestations and quarrells ? 6. If the Presbyterians be the cause of Divisions, because they *tolerate* not you (as you say ;) so was *Moses*, and *Aaron*, for not *tolerating*, *Core*, *Dathan*, and *Abiron*. Your *Simile* of him, who murdered the Duke of *Burgundie*, will hold, if it be applyed to your Sect ; otherwayes, it is altogether impertinent, and beside the present purpose.

M. S. his fourth Answer cometh to this, That in case one Government were established, it would breed as great, or more Factions and Divisions, then if a *Toleration* were granted.

A. S. This Argument concludeth, as well against *Moses*, in favour of *Core*, *Dathan*, and *Abiron*, as against us ; for if *Moses* had granted such a *Toleration* to them, and their Sect, as the *Independents* are now Suitors for, it would not have bred such Divisions ; And if the *non-Toleration* of it breed as great Divisions, as the *Toleration* of it would have done, what is the cause that this *Toleration* of your Sect breedeth so many injurious and calumnious Expressions against the Presbyterians ? What would ye not say and do, had ye once gotten a *Toleration* ?

To M. S. his fifth Answer, That *sundry persons of one Family*, in the City, hear *divers Ministers*, without any Division ?

A. S. I answer, That those Ministers are not of *divers Sects*, or if they be, without doubt, it breedeth many Divisions, and alienates their mindes one from another : Neither can any Godly good man, who is bound by duty to have a

care of his Family, but be grieved, when he seeth his Children, his Wife, and Servants separated in affection from him, and the Church, wherein he serveth God, and to eat at his Table in his House, when they will not eat at the Lords Table with him, in the House of God.

What ye say of a *House of bondage*; if we were all under one Government, it is most false; For by the same Reason, the People of God should have been in an *House of bondage*, when they came out of *Egypt*, and were brought into the Land of *Canaan*, because that there they had *but one Government*. So with you it must be an *House of bondage*, in every State, that hath but *one sort of Civil Government*.

I will not answer his vain vaunting, in extolling his own Sect: Onely I wonder, that he is offended at us, that we desire but one good Government, what ever it be; Is it ill to have but one good Government? Wherefore does he plead for many ill Governments? Wherefore will not those of *New England* admit many, if it be so good? If it be want of Mercy not to *tolerate* others, how mercilesse were the Mercies of *New England*, that would not *tolerate* Presbyterians, no not in a corner of their Countrey, when their Necks were put in the Pillories, their Noses slit, their Ears cut, and their persons imprisoned?

What *M. S.* sayeth of *distractions of mindes*, under Episcopall Government; it was not for want of a *Toleration of all Sects, and all sort of Ecclesiasticall Governments*: Neither have I ever heard of any Petition made about it, much lesse for any Independent Government.

M. S. And where Conscience is tender, a little violence is a great torment to it.

A. S. It hath been told you, twenty times; 1. That no man *violateth* or *forceth* your Consciences; 2. And all Sects bring the same pretext of *tender Consciences*. 3. And we tell you again, That your wayes are not wayes of *tender*, but of *turbulent Consciences*.

A. S. 3. Argument. No State in Christendom, where there is one onely Religion established, will admit the publike exercise of any other, or endure a Schism in that, which is already received: Wherefore then should it be done here?

M. S. his third Reason, 1. Supposeth that malignant Supposition, *viz.* That Presbytery and Apologism, make two differing Religions. 2. That there is no State in Christendom, &c. 3. That *Apologism*, in case it be *tolerated*, must needs become a *Schism*, in that Religion, which is established in the Land.

A. S. To the first I answer, 1. That neither I do suppose, nor yet can suppose any such thing; For we see no common Confession of Faith of the *Apologists*; neither will the *Apologists* be known or declare their Tenets; but are evermore in the Synod, and out of the Synod, observing what is there said

said or done, taking their advantage upon all occasions, and shaping their Tenets, according to the current of the times.

2. If the word, *Religion*, be taken in a large signification, as it containeth in it self both *Doctrine* and *Discipline*, then the Independents are of a different *Religion* from us, since their *Discipline* is altogether different.

3. If it be taken for a *potentiall part of Justice*, which inclineth the will to honour God; then the Independents differ from us in *very many acts of Religion*, both in those that it *exerciseth*, whether they be *internall* or *externall*, and in those, that it *commands* to other vertues; and consequently in Religion it self; For they have much superstition in the Acts of their Religion; 1. In respect of the persons, in that they make every man a Minister, to Preach, and to Rule. 2. In their Sacraments, in that they take their selves to be so holy; that no Protestant, yea, though he so live, as that he give no offence to any man, is yet worthy of their Communion, &c.

If it be taken for the *Doctrine of Faith*; We know not the *Doctrine* of their *Churches*, since they are all Independent one upon another; but as for that of particular Independent Persons, Master Goodwins Religion of *Coalmastreet* (who is thought to be an Independent, and matriculated into the Independent Society) is a Religion different from ours, as appeareth by his Books, which are blamed by the best Ministers of *London*, whereof some of them have written against him: So is that of that other most famous Independent, who preached not long ago at *Westminster*, of some of whose Doctrines, I gave you a short relation, but even now.

As for the second Supposition, *M. S.* he saith, that it is manifestly untrue, as it is notoriously known in *France*, the *Low-Countries*, &c.

A. S. But it is notoriously known in *France*, that it is against the will of the *State*, and of all *Papists*, that *Protestants* are tolerated there, as it appeareth evidently;

1. By so many bloody Massacres, and Butcheries of the Protestants there.
2. By so many Wars, whereby they obtained a Liberty of Conscience.
3. They had many Princes of the Royall Blood for them, who were Protestants; many Officers of the Crown; many of the Parliament in *Paris*; and finally, King *Henry* the fourth, who in the beginning was a Protestant, to whom by Succession belonged the Crown; for whose right they fought very stoutly in sundry Battels, furnished him with men and moneys for the War; And he after his externall revoult, remaining evermore a Protestant in his heart, as it is commonly beleeved; and fearing the Jesuiticall Faction, in recompence of their good service, granted them Liberty of their Consciences, Free Exercise of their Religion, and Towns of surety and security: therefore they obtained then their Liberties by the Sword; And afterward, they were confirmed by Law, but sore against the State, and the Papists will: And all this notwithstanding, the Papisticall Sect evermore undermines them, and by

little and little, against all Law, cuts them short of those Liberties, so dearly purchased by them.

But if you take *France*, for such a Refuge for Libertinism, you wou'd do well to try, whether ye can settle a Colony of yours there; I beleeve you would quickly experiment it, how little favour ye should receive there, in respect of that you have already received of your own Countrey-men.

As for the *Netherlands*, if there were but one *Religion* there, they would not tolerate any other; And what they have done in tolerating many, it is not so much will, as necessity, that hath forced them to do so: And the *History* testifies how unwilling they were in the beginning, to grant any *Toleration* at all to the Papists, where they were already established. If yours of late have been tolerated there; 1. It was, because ye taught not there in their Language, but in *English* to *English* men. 2. And there ye professed not (for any thing we know) that Presbyteriall Government was Episcopall, or contrary to Gods Word, as ye do here. 3. They beleeved, that if ye could have gotten the Exercise of Presbyteriall Government in *England*, ye would not have been so averse from it, as ye are. 4. We know not whether your *Religion* was tolerated by the *States Generall*; or whether it was tolerated *Positive* or *Negative*.

The third Supposition is true. But *M. S.* replieth, or rather answereth, That every difference in judgement doth not make a Schism in that *Religion*, which is professed on both sides.

A. S. Neither said I any such thing. But *M. S.* here giveth himself much to do, with many long and idle discourses, without any reason at all. If he desire to know what Independency is, whether an Heresie, or a Schism? I have evermore dealt fairly with him, I have given a *Definition* of both. *Heresie* is an error in part, in matters of Faith, in him, who once professed it, whereof he being sufficiently convicted, yet he continueth, and pertinaciously perseveres in it: But *Schism* is a breach of Christian Charitie onely, whereby men separate themselves from the Communion of the true Church; and after sufficient Conviction, pertinaciously persevere in the same.

Here I take *Heresie* and *Schism* in a strict signification, as they are taken by Divines, both Protestants and Schoolmen, when they distinguish them, one from another. If he admit these *Definitions*, which are ordinarily approved of in the Schools; we may examine thereby the Independency, and see whether it be a *Schism* or an *Heresie*, or not: If he reject it, I would pray him, to give us some better one: I say not that Independency is a *Schism*, or that the Independent Churches are *Schismaticall*, for some diversity of Opinion; for that belongeth rather to *Heresie*, then to *Schism*: Nor 2. that it is a *Schism*, because that it is tolerated, or not tolerated; for *Toleration* is a Consequent of *Schism*, and Extrinsicall to it; The true Reason wherefore it is a *Schism*, and they *Schismaticall*, is because it is a breach of *Charity*, in that they separate themselves

themselves from the Communion of the true Church, yea and from all the true Churches in the World, both in Sacramentall Communion, and that of Discipline: Neither is it a Schisme, because that it is a separation from Presbyteriall Churches precisely, under the notion of Presbyteriall, but of true and Orthodox Churches, which presse them no wayes to be Actors in any thing against their Consciences.

But M. S. in despite of all reason will prove, that I cannot convict the Independents of Schisme, and that by this his most seriall Argument, which here I put in forme, with all the force it can have;

He that knoweth not, what is Schisme, cannot convict the Independents of Schisme.

But, A. S. knoweth not what is Schisme. Ergo,

A. S. cannot convict the Independents of Schisme.

The Major is certain; The Minor, he proveth thus; He that knoweth not what is the Church, knoweth not what is Schisme, or a rent of the Church; For *Rectum est Index sui et obliqui*: and *entia privativa Cognoscuntur ex suis positivis &c.*

But A. S. knoweth not what is the Church; for he sayeth, we know not wherein consists its Essence, p. 21. Ergo:

A. S. I answer to the first Argument, that the Minor is false, as appeareth by the Definition that I have given of it, both in my Annotations upon the Apologeticall Narration; in my Answer unto a Libell of C. C. and heretofore, somewhere in this Booke, against the which M. S. had nothing to reply.

To the confirmation of the Minor, I answer, that if by the word, knoweth, M. S. meaneth a distinct knowledge of the Essentiall parts of the Church, the Major is false; for Schisme is not a renting of the Essentiall parts of the Church, or of its transcendentall or Metaphysicall Unity, but of its integrant parts, and integrant Unity; for the first cannot be destroyed, so long as it is a true Church: And Schismaticall Churches may have their transcendent unity, verity, and goodnesse, howsoever they loose their integrant unity, verity, and goodnesse: If by the word, knoweth, he meane any knowledge of the Church, either confused or distinct, whereby we may know the Church, by her externall Causes, her integrant parts, her Accidents, &c. The Minor is false, for not onely A. S. but little Children at Schoole have such a knowledge of the Church, which they learn in their Catechismes, And by any such confuse or distinct knowledge of the Church by her Causes, Accidents, or Effects, &c. we may confusedly, or distinctly know, what is Schisme, howbeit not Essentially.

As for the Confirmation of the Minor; By my words, I sayd not there, that I knew not what the Church is confusedly, or distinctly by her Causes, integrant parts, her Accidents, &c. But that we know not distinctly the Essences of things, as distinguished from their Accidents, as the Reader may see, if he looke

tooke in my Booke; for there, in that page 21. I speake in *formall* termes of that, which is *Essentiall* to the Church: Now if *M. S.* pretend to any such profound knowledge of things, we must confesse him to be an other *Epistemon*. Doctor *du Molin*, Professor in Divinity at Sedan, holds the same Tenet, in his *Thesis de Summo Bono*: so did the other Professors of Divinity there; for they say, that no Creature, neither in this life, nor in the life to come, yea, not the very Angels know the *Essence* of any thing: And from thence they conclude, that we shall not see the *Essence* of God in the life to come: The which Assertion, howsoever I confesse it to be true, *de hominibus viatoribus*: yet can I not beleieve it to be true, *de Angelis viatoribus*; and much lesse *de Angelis, aut hominibus comprehensoribus*: *M. S.* should have done better, to have Answered my Reasons that I bring there pag. 21. then so against the light of his Conscience, to scratch at a known truth: Neither can I beleieve him to be so ignorant, as not to know, and acknowledge the truth of it in himselfe, however out of desire of Contestation he manifests the contrary.

But *M. S.* to the end he seeme not altogether impertinent, proveth it by an Argument taken *ab Exemplo*; or by an imperfect *Induction*; if it be not a *Pari*; or from them altogether.

I cannot beleieve (saith he) that he should perfectly know the nature of darknesse, that is ignorant of what belongeth to the nature of light; Nor that he should know what a Schisme or Rent meanes, that knowes not what belongs to the nature of Unity and Entirenesse of the Body; for *Rectum est index sui, & obliqui*, and *Entia privativa cognoscuntur ex suis positivis*.

A.S. We know not perfectly the nature of Light, and consequently we know not perfectly the nature of Darknesse; if to know perfectly, be taken for a distinct knowledge of its *Essence*, as distinguished from its *Accidents*: onely we know light imperfectly, by its externall causes, by its effects, by its subject, adjuncts, &c. and not essentially. And as for your first Maxime, *Rectum est index sui, & obliqui*; it is true; *sed non per distinctum aliquem conceptum sui essentialem*, as Philosophers say. Your second Maxime, whomsoever you imitate in that Expression, is improper; for *Privations* are not properly *Entia privativa*, but *Entium privationes*, not *Essences* or *Beings*, but *negations* of *Being*; neither is *Darknesse* any thing but a *negation* of something, viz. of *Light*: so *Poverty* is not a thing, but a want of some thing, viz. of *Riches*.

2. But I will pardon him this mistake: howbeit it were true, yet followeth it not, that if I know a *Privation* by the *Positive Forme* which it destroyeth, that I know that *Forme* essentially, by its *Essence*, and in it selfe: I know the *Forme* only accidentally, or by its extrinsecall causes, or by its *Existence*.

3. Item, So we conceive *Privations*, under the notion of *Negations*, or *destructions* of the *Existences*, rather then of the *Essences* of things; or at most, as *destructions* of the *Existence primario*; and of the *Essence secundario*, if they be destroyed by

by *Privations*: Neither can I beleve, that the *Fire* burneth and destroyeth immediately the *Essence* of a Man, or any part thereof; for the *Reasonable soule* is *spirituall*, and cannot be burnt; so is the other part of his *Essence*, viz. his *materia prima*, incombustible, yea naturally incorruptible: and as for the *Physicall essence* of the whole man, when *M. S.* shall declare wherein it consists, I shall dispute with him: But, silly man, with this babling Logick, knows he not that *Accidents* are never defined by their *Essentiall differences*, but evermore by their *Externall Causes*, or by their *Accidents*; and sometimes by their *Opposites*, and *Negations* of some other things: The very Apprentices in Logick know thus much. 4. But if we know the *Essences* of things in themselves, as this *M. S.* pretends, if he say any thing to purpose, how is it, that there is so great debate about them? as 1. about the *soule* of a man, whether it be *spirituall* or *corporall*? 2. About the *totall Essence* of a man, whether it be the *Soule* alone? his *Soule* and *Body*? the *Soule* and its *materia prima*? the *union of both*, the *image of God*, *Religion*, or some other thing? And to urge this more home upon your Example of the *Light*; If we know the *Essences* of things distinctly, and in themselves, as I said, what is the cause of so great a diversity, yea of so great a contrariety of opinions about its *Essence* or *Nature*? How is it, that some Philosophers hold it to be in some *Predicament*, others to be in none? some, to be a *Substance*, others an *Accident*? some, to be a *spirituall substance*, others, to be a *Body*; others, neither, viz. neither to be a *corporeall*, nor a *spirituall*, but a *spiritualis substantia*; others, the presence of a *luminous body*; others, a *reall colour*; others, an *apparent colour*; others, a *spirituall Quality*; some, a *naturall power*; others, a *sensible quality*? If we knew it *essentially* and *distinctly* in it self, and not meerly *accidentally*, we could not so doubt of its *Essence*, wherein it consists. But it seems, that this Man, Doctor *Holmes*, and some of that Sect, are as Hereticall in Philosophie, as Schismaticall in Divinitie; and so they have conspired with as little successe against *Naturall*, as against *Divine truth*.

M. S. sayes, that my meaning may be, that if a *Toleration* be granted for *Independencie*, the Practice of it should become a Schisme from the *Presbyterian Church*.

A. S. No such thing; but I maintain, that *Independencie* is already, at least *materially*, yea *Formally*, *ratione Formae essentialis*, & *in foro Conscientiae interno*, a schisme from all the true Churches in the World, since they willingly have separated themselves from them all in matter of *Sacramentall Communion*, as also in that of *Discipline*: And you should have done well to have answered this, which no doubt you met with in my former Book; and not oblige me to repeat it here. It will also be a Schisme *ratione Formae Accidentalium externa*, & *in foro externo*, from the Church of *England*, if, in Gods mercy, any other *Discipline*, then *Independent*, be established in it. So is it also, in respect of the *Presbyterian Church*, which is already established in *France*, *Holland*, &c. yea

yea and here in *England*, in the *French*, *Dutch*, *Italian*, and *Spanish Churches*. So is it in respect of the *Church of Scotland*; the *Discipline* whereof is approved by the King, which ye have all sworne to maintain.

But, sayes he, we have no *Presbyterian Church* among us; and so if a *Toleration* be granted, before such a *Government* be established, it is apparently *fit* to be cut out of the reach of such an imputation for ever.

A. S. 1. It is false, that we have no *Presbyterian Church* among us; We have it in the *French*, *Dutch*, and other Churches, wherewith the *Church of England* professed evermore a *Sacramentall Communion*, which the *Independents* break. 2. Whether it be granted by the *Parliament*, or not, that hinders it not from being a *Schisme*; for the *Toleration* of the *Parliament* is altogether *extrinsecall* to *Schisme*; and there were *Schismes* in the *Primitive Church*, without any *Toleration* of the *Civill Magistrate*. 3. His Supposition is impious and ridiculous; for *Toleration*, according to M. S. his judgement, is evermore of some reall, or at least of some apparent Evill: Now, can the *Parliament*, or the *Assembly of Divines*, in good Conscience, tolerate an ill *Government*, before that they establish any good one? Is not that to begin with the Devill to serve him, before that we serve God? Should not the *Parliament* begin with You, as the most considerable Party?

A. S. his 4. Reason. If a *Toleration* be granted to our Brethren, I cannot see, how it can be well denied to other Sects.

M. S. answereth, that *Bernardus non videt omnia*.

A. S. But I pray you then, Father *Epistemon*, that sees all things, make me, by some Reason or other, to see how it can be denied to other Sects; for there is the same Reason for a *Toleration* of them all.

M. S. bringeth this Reason: He (saith he) that keepeth a doore with lock and key, and bolts to it, may let in one man, that knocks, without letting in all commers.

A. S. But if the other knocketh also, wherefore will he not open to him, and let him in as well as the other? If he open not, there is no Reason, but Will that keeps him out; so there is the same Reason, but not the same Will for both: it is a meere *Prosopolepsia*, or Acceptation of persons, which is not well done.

If it be said, that other Sects differ more from us, then the *Independents*:

Ans. 1. It is all one; *Magis & minus non mutant speciem*, in matter of *Toleration*: 1. For then all must be tolerated; howsoever some more, some lesse: 2. And some of our Brethren, viz. M. S. grants all the Argument. 3. And if we distinguish so, they must declare and expound cleerly, what Sects, and what Opinions are to be tolerated, and what not: which will be a Question inextricable, which no mortall man, appearingly, is able distinctly to determine.

M. S. answereth not to any of my Reasons; only he is offended, that I say,
it

it is a Question inextricable, &c. He sayes then, 1. That I prevaricate with my own Cause: but wherein, here *alium silentium*. 2. He saith, that I put the Magistrate to a stand, whether he should tolerate Presbyterian Government, or not. But I have already answered; 1. That it is already approved here in England, in the French, Dutch, Italian, and Spanish Churches; 2. That the English Divines, in the name of all this Kingdom, approved it in Holland. 3. That the Kings Majestie confirmed it in Scotland. 4. That we entertain Sacramentall Communion with all the Protestant Reformed Churches; and that the Independents alone do quit it. 5. That all the three Kingdoms, and the Independents with them, by their Covenant and Oath, are bound to maintain Presbyterianall Government in Scotland. 6. And they are bound to Reform the Church of England, according to the example of the best Reformed Protestant Churches, and namely that of Scotland, which all have onely Presbyterian Government. 7. And we have sufficiently confirmed it by sundry Testimonies of Scripture, and other Arguments, grounded on Scripture. 8. Neither is this his Question to the purpose; for *questio questionem non solvit*: I ask him what Sects are to be tolerated in a Kingdom, wherein the true Doctrine, and true Discipline, according to the publike Judgement, both of the State, and of the Church, are established: I maintain, that no other, according to Gods Word, should be tolerated: The Independents maintain, that theirs should be tolerated: I reply; if so; why not others also? To this M. S. can say nothing, but will is the cause of it, and that Presbyterianism, according to this Reason, cannot be tolerated: I have proved the contrary; and am ready to grant, that if it be a Sect, as theirs is; or if the Church and State judge it to be repugnant to Gods Word, it should not be tolerated; but so have they not done: yea, they have declared the contrary; the Parliament in their Covenant, and the Assembly in giving thanks to the Scots Commissioners for their Book. 9. And to be short, I adjure thee M. S. by the reliques of thy Conscience, and pray all men, fearing God, to declare, whether or not, in taking of the Covenant, and in swearing so solemnly, according to their power, to put down Popery, Prelacy, and all Schisms, they intended to tolerate them all, as M. S. maintaineth they should do.

M. S. asks me, what Opinions, *donanda sint Ecclesiâ*.

A. S. If the Question be, what Opinions are to be approved in the Church in *foro externo*; my Answer is, onely such as are approved by publike Ecclesiasticall Authority, according to Gods ordinary Providence: If the Question be, what Opinions are to be tolerated; then either you mean to be tolerated in the Church by publike Ecclesiasticall Authority, or in private persons. If the first, I answer: None but such as Gods Word tolerateth, and the Church judgeth to be true, or not repugnant to the Word; If the second, I answer, That, that depends upon the Circumstances of Time, Persons, Place, and other, &c.

1. No false *Opinions* are to be tolerated by any positive *Toleration*, *Consent* or *Approbation*.

2. If men erre for want of *light*, much may be *tolerated negative*, i. e. In not proceeding severely against them, till they be sufficiently convicted, in case they give no offence to the Church of God; but if they give offence, they must be punished condignly; and after a sufficient morall Conviction, they may be punished condignly, both by the Church, and the Civill Magistrate, if they continue and become pertinacious. And because, I adde, That the lesse the difference be, the greater is the Schism.

M. S. pag. 89. Answer 5. telleth us, That the man [speaking of me] knoweth not what Schism is.

A. S. It a strange thing, that having given so cleer a Definition of Schism, he should so doubt: *M. S.* Either grant my Definition to be true, and so grant, that I know it; or deny it, and I shall, God willing, make it good: But it is but a small matter, what I know, or know not, whether I be ignorant, or not; for that is no wayes materiall, or to the purpose: The lesse I know, and the more ignorant I am, the more easie is it for such an Epistemon, as *M. S.* is, to refute me. Come to the point I pray thee, good *M. S.*; The reason of this my Assertion is this, viz. The lesse the difference be betwixt Independency, and the true *Discipline*, that is to be established, whether it be *Presbyteriall Government*, or any other, the greater is the breach of *Charity*, and *Ecclesiasticall Communion*, in making so great a Schism, and Separation from the true Church of God, for so small a matter. If it be so, ye your selves must make a Separation among your selves, for every trifle wherein ye differ in judgement, either in *Doctrine*, *Discipline*, or *Holinesse of life*, one from another, which ye do not; or if ye be minded to do so, ye must make all men in your Churches, of your minde, in every Opinion ye have, or else, I pray, tell me, for what Opinions ye are minded to make a Schism, and what not.

A. S. his third Reason: God in the *Old Testament* granted no *Toleration* of divers Religions, or *Disciplines*. Ergo, It is not to be granted in the *New*, since the *New Testament* requireth no lesse Union among Christians, then the *Old* among Jews.

M. S. p. 89. Answer 1. I denyeth the Consequence; and the Proof brought by me he granteth: So my Conclusion must hold: Onely he saith, it is ill applyed; but it is applyed by way of Argumentation; whercof he would have done well, to have shewn the defect.

M. S. pag. 90. and 91. Answer 4. yet doth it not require, That he that is stronger should cudgell him that is weaker.

A. S. God be thanked, ye need not much complain of any cudgelling, that ye have yet received, since this *Parliament*; neither need ye to fear it, in time to come, if ye force not a new Religion upon the Kingdom, against their will,

or if ye will submit unto *lawfull Authority*; and not make your inconsiderable number the Judges of all this businesse, against the *Laws of the Kingdom*: And what you said in your second Chapter, we have shewn, how absurd it is, and how horrible impieties will follow upon your Tenets.

M. S. p. 89. in his 1. and 2. *Answers* to the *Consequence*, is, That it followeth not. Dare you say, in matters of *knowledge, authority, and power, Ero similis Altissimo*, remember the fall of the Son of the morning.

A. S. We pretend not to be like unto God, in these considerations, in going against the Command, as *Lucifer*; but in holinesse, as he is holy, which cannot be without obedience, as in the *good Angels*; Now ye confesse your selves, That God hath onely commanded one *Discipline, and Government*, in the *Church* under the *New Testament*; how are we then *Lucifers*, in desiring this onely; and no other to be admitted of in the *Church*? How do ye then plead for the Introduction of any other, then the *true Discipline*? If *Baal* be God, serve him; but if *Jehovah* be God, serve him: So if Independency be the Ordinance of God, let it be admitted, and no other; and so of *Presbyteriall*, and all other Government. We impose none, but desire, that the *true Discipline* may be sought for, and afterwards imposed by the *Parliament* and the *Church*; by each of them, according to their Vocation.

M. S. his second *Answer*, p. 89. is, That he denyeth the Antecedent of my Argument, or rather distinguishes it, *viz.* That in the *Old Testament* it was not granted *in terminis*, but *in sensu*, or by consequence (for this must be the other part of his Distinction) because he prohibited all manner of violence, and oppression, and charged the rich not to enslave the poor.

A. S. Reply. 1. This is no Law of Ecclesiasticall Government, or of Toleration of Heresies, Schisms, or divers Disciplines in the Church; but a Morall Law, and a part of the sixth Commandment, in not offering violence to the weaker; And of the eighth, *Thou shalt not steal*, forbidding all sort of Extortion against the poor: Now ye are not poor, neither is there any man, either of the Parliament or Synod, about to take your Purse.

M. S. Yet the Equity, and spirit of such Laws, extend to spiritualls.

A. S. 1. Your Argument is so spirituall, that we cannot understand it; *Theologia symbolica non est argumentativa.*

2. We say, it is no violence, to oblige all to be subject unto Gods Ordinances.

3. And to deny a Toleration to them, that are contrary, for by the same reason all Theeves should be tolerated, and it should be forbidden to punish them.

M. S. telleth us, pag. 90. in case the *Minor* part in that Nation, had dissented from the *Major*, about the sence of such or such a Law, relating unto practise, and so had dissented in this practise: In case the *Major* part had taken the advantage of their Brethrens weaknesse, and because they were fewer in number, should have forced them against the light of their judge-

ments to have altered their practise, or if they refused, should have trodden and trampled upon them, it should have been as apparent a breach of the Laws we speak of, as any oppression in Civill Proceedings.

A. S. If the Major part, in such a case, had oppressed the Minor part, in consideration of their weaknesse, or because of their weaknesse, it would have been true; but if the Major part in not forcing the Minor, to be Actors in any thing against their conscience, had hindered it from bringing in of a new Religion, and a new Discipline, against that, which was ordained by God, it had been no oppression, no violence, but an act of obedience to their God. And as for that pretext of the tendernesse of Conscience, it is the common refuge of all Hereticks and Schismatics of the World: Your pretended tendernesse of Conscience, were it never so tender, ought not to prejudice Gods Law; ye must learn Obedience unto Gods Word, if ye pretend to be his Children; and ye must learn, that every man must not do as seemeth good in his own eyes, but that the Spirit of Prophets, in publike Government, must be subject unto the Prophets; otherwayes all shall go in confusion.

M. S. telleth us again, That to conscientious men, Civill Liberty, without Liberty of Conscience, is of little value.

A. S. The greatest Liberty, that Conscientious men can desire, is to serve God, and to obey his Ordinances; and what is beside that, is not Liberty, but Licentiousnesse: If ye value not such a Liberty, ye are not worthy of it? You may have Liberty of Conscience, howbeit ye establish no new Discipline in the Kingdom.

M. S. his 3. *Ans.* p. 90. Though God gave no such Toleration, as you speak of, by Law, yet he did actually tolerate for a long time together, with much patience, not onely a Minor, but a Major part of the Jewish Nation, in a manner the whole Nation fourty yeers, in opinions notoriously sinfull, *Act.* 13. 18. So then you must tolerate your Brethren, not onely in some Opinions and Practises, which are Dialectically and Topically evill, but even also in those, which are Demonstratively such; if you will follow the practise of God.

A. S. I answer, 1. to the *Antecedent*, That God tolerated not the *Israelites* in their sin absolutely; for sundry times he punished their sins, and that very grievously with pestilence, mortality, and making of them a prey unto their Enemies, till such time as they repented and turned from their sin unto him, and then he turned his anger from them; yea, *Core*, *Dathan*, *Abiron*, and their Adherents, for their Schism, were swallowed up quick by the Earth; and *Aaron* and *Miriam*, stricken with Leprosie; and God kept them all in the Wilderness, as in a Prison, for the space of fourty yeers, and suffered none of them to enter into the *Land of Promise*: Onely he tolerated them, in not punishing them by eternall death, or *ex condigno*. 2. Neither did God make any Law in favour of their sin, to tolerate it, as the *Independents* require here.

2. How-

3. Howbeit, God himself *tolerated* much in them, yet ordained he not, that *Church-men* and the *Civill Magistrate* should *tolerate* them, but commanded them both to oppose, every one according to their Vocation, and ordained sundry punishments against such kindes of sin in his Law.

2. I deny the Consequence. 1. For God is the Sovereign Legislator, or Lawgiver, who may dispence with his own Law, and remit sin committed against it, but so cannot we. 2. Because we are subject to the Law, and must obey it; so is it not with God. 3. We are bound by a particular Obligation, and Duty, to put it in execution; so is it not of God. 4. By the same reason, ye may conclude as well, That we must pardon sins, give our Children to death for other mens sins, or create a World, if we will follow Gods practise: 5. Gods practise is not to be followed by man, but in that, which is conform to his Law, and his revealed Word; For *Christs Church* is a Country, wherein his people live not, by custome, or imitation of practise, but by Law: Wherefore since there is no Law for *Toleration* of Heresies and sins, they must not be *tolerated*. 6. I retort your Argument; for since God punished his people grievously in those fourty yeers in the Wildernesse, for their sin; so should men now be punished for it. 7. And since *Core*, *Dathan*, *Abiron*, and their *Adherents*, for their Schisms, and complaints against *Authoritative Power*, were punished by death; so should such sinners now a dayes be so punished in like manner. 8. And since the *Israelites* were not permitted to enter into the Land of *Canaan*, which was a Type of the *Christian Church*, no more should Hereticks, Schismaticks, and other sinners, have liberty to enter into the *Christian Church*; for in so doing, we should imitate God. 9. If this Argument hold, all Adulteries, Poligamies, Drunkenesse, Gluttony, Idolatry, &c. must be *tolerated* in the *New Testament*; since God *tolerated* such sins, those fourty yeers, in his people, when they were in the Wildernesse: I am exceedingly ashamed of you *M. S.* that you should be so absurd and impious, as to plead thus for impiety, and all sorts of Heresie; and to hinder the *Civill Magistrate*, so far as in you lyeth, from punishing sinners.

A. S. 6. Reason was: Either our Brethren do assent to our *Doctrine*, and are resolved likewise to assent to the *Discipline*, which God willing, shall be established by common Consent, or do not: If they grant the first, what need they any other *Toleration*, then the rest? If the second, it would be first discussed, wherein they are resolved to dissent; and afterwards considered, whether it be of so great importance, that in consideration thereof, they dare not, in good conscience, entertain communion with us.

M. S. Answer 1. Scarce see we any face of Reason in it.

A. S. 1. And yet, if ye have any skill in Logick, ye may see a Disjunctive Syllogism here.

2. *M. S.* here falsifies my Reason; for instead of these words, *The Discipline*,

cipline, which shall, &c. he puts in *your Discipline*, viz. *Presbyteriall Authority*: which are not mine, but his own words.

3. Having so falsified my words, he distinguishes his own phancies, or words, viz. *To assent to your Discipline*, in this manner: *If your meaning be in case, they assent to your Doctrine, and are resolved to assent to your Discipline, viz. Immediately. When it hath but the stamp of Presbyteriall Authority set upon it, we are of your minde, but so even the Presbyteriall Party standeth in need of a Toleration, as well as ours: But if your meaning be, that a resolution in your Brethren (the Apologists) to assent to your Discipline, viz. When, and as soon as they can possibly satisfie themselves, touching the lawfulnessse of it, it will exempt them from a necessity of Toleration.*

As for the first part of his Distinction: 1. It is not true, that *Presbyteriall Discipline* will stand in need of a *Toleration*; for what ever be concluded, it cannot stand in need of a *Toleration*, since it is already approved, as I have already shewed; unlesse the *Parliament* and *Assembly of Divines* recall that precedent Approbation.

2. Neither by a Resolution, mean I a precipitated Resolution to Assent, as you mean in the first part of your Distinction; nor a Resolution to Assent, when ye are satisfied your selves, as you mean in the second part; for God knoweth, what can, or will satisfie pertinacious men; but a Resolution to Assent and Obey, after that ye have received sufficient satisfaction Morally, by the *Synod*, in all their Conclusions and Determinations: I say Morally, for God alone, who hath created the soul of man, can satisfie its understanding, and will, Physically: And if ye Assent not to it, ye may be justly condemned, as Schismatics, at least: And if it were not so, no Judgement could be concluded in any Judicatory of this World, neither Ecclesiasticall or Politicall; yea, not in the Independent Congregations themselves: For he, that is to be condemned, will evermore say, That he is not satisfied with the Judgement, if he hope to escape so.

M. S. That you adde, is very incongruous, &c. 1. We marvell who yee meane, &c.

A. S. But others, who are not *Independents*, will not marvell: And if you be so dull and blockish as yee would seem to be, I will help you; My meaning is this, That if yee be not minded to assent to the Discipline, which the *Assembly*, God willing, shall establish, (as it seems ye are not, as appeareth by your Bookes, and your suing thus for a *Toleration*, and in declaring how yee are minded to die in your *Independency*, what ever may befall you) Then the *Assembly* having given their Judgement, and concluded upon some form of Discipline, must discusse the points, wherein yee dissent from their Determinations, and consider, whether they be such, as in good Conscience, ye cannot entertain *Communion* with us: and so proceed to a Judgement against you all, according as your Opinions may deserve.

Whereas

Whereas, you say, How should you resolve before hand? And yet *M. S.* himselfe, as we have seen it under his hand, in this Booke, is resolved to suffer all things, rather then to quit his Opinion.

M. S. We grant, that men of good abilities, and conscience, may draw up a very satisfactory Resolution, concerning such, or such a *Case*, or practice, about which I am scrupled; but it will not follow from hence, that therefore this Resolution will be satisfactory unto me, or that I with a good conscience, may walke by it.

A. S. It will not follow, that this Resolution will be satisfactory unto you; but it will follow, that it should be, and that with good conscience you should walke by it: And consequently, that if you be not satisfied with that, which should satisfie you, and in good conscience walke by that, whereby you should walke, you should be punished; For you must learne to be satisfied with that which is satisfactory; now it is your sin, not to be satisfied with that, which is satisfactory; and I see not how this sin can excuse another sin proceeding from it.

A. S. 7. They are not pressed to be Actors in any thing against their consciences. *Ergo*, They neede not to be suitors for a *Toleration*: or if they be, it justly may be refused.

M. S. Pag. 92. *Ans. 1.* He denieth the Consequence of this Argument.

A. S. But I prove it: For the Parliament being resolved, and having enjoined the Assembly to seeke out, and give their Iudgements, what Discipline is most conforme unto Gods Word, which can be but one, and that we being all sworn by *Covenant* to establish and preserve it, and to oppose all *Heresie* and *Schisme*, there is no doore open for more then one true Discipline: And so, this *Hypothesis* being granted, I argue thus; supposing we cannot have any more but one Discipline, &c. and that thereby *Independents* are not pressed to be Actors in any thing against their Consciences, they neede not be Suitors for a *Toleration*: But the first is true, as appeareth by our *Covenant*, and the *Ordinance* of the *Parliament*. *Ergo*, The *Connexion* in the first Proposition is evident; For, if they stand in need to be Suitors for any such *Toleration*, they consequently have neede to be Suitors for *Perjury*, and a breach of the *Nationall Covenant*, whereby we have all sworn the contrary.

But *M. S.* bringeth his Reason, wherefore they must be Suitors for such a *Toleration*, against the *Covenant*, and the *Parliaments Ordinance*, viz. That so they may be Actors in good, according to their *Consciences*.

A. S. 1. So to be Suitors for a liberty, that they may perjure themselves in breaking of their *Covenant*, and the *Parliaments Ordinance*, is to be Suitors for good. 2. *M. S.* here beggeth the question, viz. That there is no good Discipline, but *Independency*; and whatsoever is, or shall be coucluded, that yet the *Independent way* must hold, and they be Suitors for it. 3. We have proved heretofore, that it is not good, but very pernicious, and by consequence

sequence more dangerous then many *Heresies*; yea then *Lutheranisme*, *Po-pery* or *Arminianisme*.

M. S. addeth, *It would be a greater honor to your Presbytery, then the contrary peremptiousnesse is like to be, viz. To be Suitors for a Toleration of Independency.*

A. S. Oh, how much are we beholding to you, good *M. S.* for your pains, in teaching the *Presbytery* a point of honour, to perjure themselves by violating their *Covenant*, and the *Parliaments Ordinance*. God keepe us from your greater honour, and give us grace to performe our *Vowes* unto the Lord.

M. S. The Apologists conceive, there is a necessity upon them, to save the Soules of others, as well as their own.

A. S. 1. There is no necessity laid upon them to save Soules, by such meanes as are not the way to save other mens Soules, but the ready way to damne their owne. 2. And is there no other way to save them, but by *Independency*? 3. If yee conceive so, then if other men conceive a necessity laid upon them to save soules, by suppressing of *Independency*, they must necessarily suppress it: 4. Your conceits must not be taken for Rules, whereby the *Parliament*, and the *Assembly* must be guided.

M. S. In his second *Answ.* denieth the Antecedent of my Argument, or doubteth of it, and asketh by what Authority I undertake to secure them.

A. S. 1. It is an untruth, that I undertake to secure them; I undertake nothing, but tell a truth. 2. And if I lye, I pray *M. S.* to shew me, where ever the *Parliament* or *Assembly* hath pressed them, to be Actors against their Conscience. 3. And yet, however I have no Authority to secure them, yet have I Reason sufficient enough to prove it; For if their Consciences be weake, or tender, the *Parliament* declareth, and hath declared their care and resolution, not to suffer weake or tender Consciences to be wronged, or pressed to be Actors against the Dictats thereof: And if yee cannot beleieve or trust them, how can they, or shall they trust you? 4. Because it is an ordinary Maxime amongst Presbyterians, *Not to persecute men for their Consciences*, nor to accuse them to the Civill Magistrate, unlesse they be turbulent, and trouble the peace of the Church or State. As for your jeeres and injurious speeches here against Presbyterians, we pardon Mr. *Goodwins* temperament; for it is not Reason, nor the Man, but the Humour of the Man, that speaketh.

M. S. p. 93. bringeth his 3. Answer to the Antecedent, That this Promise is broken by *A. S.* seven times in his Discourse, and by sundry others of his Party.

A. S. 1. The Antecedent of my Argument contained no Promise, but a simple Enunciation; and therefore I could not break any Promise therein contained; for, *Non Entis nulla sunt Accidentia*; and what never was, could never be broken. 2. Put the case, it were a Promise made by me, How, or wherein have

have I ever, or could I presse any of you to be Actors against your Consciences? 3. As much may I say of others. 4. But to say, *it is against your Consciences*, is an old shift an hundred times made use of, and as oft answered. 5. We have never heard of any that threatned you, and therefore we cannot answer this accusation. We know of sundry extraordinary favours put upon you by this *Parliament*; but nothing of so many threatnings of miseries against you; unlesse you account it your misery, to receive good fat Benefices, and to be well paid for many Lectures up and down, by very many, whom it is well known, you scarce own for members of your Church; and so doe clip the wooll off the sheeps backs, that are not of your flocks.

A.S. *Arg. 8.* It is against the Nature of the Communion of Saints, to live in Sects apart, without communicating at the Lords Table; which very hardly will be avoyded, if a *Toleration* be granted.

M.S. reduceth this my Argument unto this Hypotheticall Proposition, viz. *If it be against the nature of the Communion of Saints, to live in Sects apart, without communicating at the Lords Table; then ought not the Apologists to be tolerated: But, &c.*

A.S. But M.S. is not so good an Analyser of Arguments, as I took him to be: he faileth here, 1. in reducing it unto an Hypotheticall Proposition, which poseth nothing absolutely, as this my Argument doth. 2. He maketh the Antecedent the Consequent, and the Consequent the Antecedent; for who seeth not, that in reducing of it to an Hypotheticall Proposition, that must be the Antecedent, which is joyned with the Hypotheticall Conjunction (*if*) viz. *If Toleration be granted*: and that the Consequent, that is inferred upon it, viz. *It will be against the nature of the Communion of Saints*. 3. But to help him, and to make him to see its face, I will reduce it into a Syllogisme, which is such:

What is against the *Communion of Saints*, is not to be granted:

But *Toleration*, viz. of *Independencie*, is against the *Communion of Saints*:

Ergo, *Toleration* is not to be granted.

The Major is certaine; neither will M.S. deny it.

The Minor is proved thus:

To live in Sects apart, without Communicating at the Lords Table, is against the *Communion of Saints*:

Toleration is to live in Sects apart, without Communicating at the Lords Table: *Ergo*,

Toleration is against the *Communion of Saints*.

M.S. answereth, denying the Minor of the second Argument:

But A.S. (saith he) doe you conceive, that men would, under *Toleration*, live without communicating at the Lords Table?

A.S. But good Mr. M.S. 1. Howbeit they live not without communicating at the Lords Table absolutely, in so far forth, as those of one Congregation

commu-

communicate, or may communicate together; yet live they without communicating at the Lords Table, *secundum quid*, in some respect, viz. in so far, as according to the Maximes of *Independency*, those of one Congregation amongst you, can have no right to communicate in another Congregation; much lesse will ye admit the members of our Churches to communicate in yours, or ye your selves communicate in ours, whom ye take upon you to reckon in the number of your Sister Churches. Now we conceive, that according to Scripture, it is a part of the Communion of Saints, that all the members of the visible Church here upon Earth, have right, in vertue of their spirituall fraternitie in Christ, to communicate one with another at the Lords Table, when occasion is offered. It is not true, that the Communion at the Lords Table is all the breach of the Communion of Saints that *Toleration* breedeth, for it is also against the Communion in Discipline, and in Christian Conversation, at least, *per se*, or of it selfe.

His 2. Answer is: If living in Sects apart be so offensive (saith he) to your zeale over the Communion of Saints, why doe you not rather mediate a *Toleration* for them, then oppose it?

A.S. 1. My credit is but small, as you confesse your self. 2. Howbeit, were it as great, as it is small, yet hope I, I should never so far abuse it, as to turne a Mediator for the setting up of Sects. 3. To your Quære, I answer, It should be wickedly done to mediate for the setting up of Sects; because to mediate for it, were to mediate for the overthrow of the Communion of Saints.

M. S. If you shall suffer them to work with you, they will be so much the more free to eat and drink with you.

A.S. We are not so carefull for your eating and drinking, for ye may eat and drink with Epicures & Pagans, as well as with us: but for your spirituall Communion, which cannot be maintained, if ye have a Toleration to be separated from us, and one of you from another into particular Conventicles.

A. S. *Arg. 9.* Because the Scripture exhorts us evermore unto *Unity*, which cannot be easily procured by a Toleration of *Sects*; and cannot but beget new Schismes and Divisions.

M. S. denieth the Consequence; and supposeth, that the force of my Reason consisteth in this, viz. That if the *Unitie*, wherunto the Scripture exhorts us, cannot be procured by *Toleration*, *Toleration* is not to be granted.

A. S. But he is deceived, or rather treacherously deceiveth others; for he should have added the rest, viz. *Which cannot, &c.* for if it begets Sects and Schismes, it must destroy the unity of the Church. I say nothing to the Hyperbolicall praises he giveth to those of his Sect; They will doubtlesly doe as much for him againe.

M. S. perceiving this, Answereth, 2. That howbeit *Toleration* of *Sects* cannot but beget new Schismes and Divisions, yet it is to be granted; for many Sickneses are in the world, that come by eating & drinking, yet are these to be tolerated.

A. S.

A. S. If *Toleration*, *per se*, begets them, it is not to be *tolerated*; for that, which is *in se*, and of its own nature, the cause of Evill, is evill; at least, it is not to be *tolerated* positively, by Approbation, Consent, &c. for we must not approve Sin, or consent thereunto; but we are bound to hinder it so far as in us lieth. As for your *Simile*, it is altogether *diffimile*; for Sicknesse is not Sins, but Naturall Evils, which are not forbidden by Nature; neither hath God ever said to man, *Thou shalt not be sick*; as he saith, *Thou shalt not kill*. Neither is it in our power, to avoyd Sicknesse, as Sin: Neither is it *eating* or *drinking*, but too much, or too little *eating* or *drinking*, that maketh us sick; and therefore they are also forbidden, and not to be tolerated or approved.

M. S. 3. denieth, 1. that they plead for a *toleration* of any *Seēt*: and 2. that they are a *Seēt*.

But if a *Seēt* be so called *à secando*, for cutting themselves off from the true Churches Communion, as they have done, and as we have already demonstrated it, they must be a *Seēt*, and consequently plead for a *Seēt*. I will not answer to this *M. S.* his braggings; for I am only for to resolve his Sophistications: He doth well, not to compare the *Apologisme* with *A. S.* which is *Adam Steuart*; but with *Affisme*; for they are liker to the one, then to the other.

M. S. 4. Whereas you say, that a *toleration* of *Seēts* cannot but daily beget new Schismes, &c. We answer, that Gods *toleration* or long-suffering towards sinners, doth not only lead all sinners to repentance, but also bring many thereunto: And why should not Mans *toleration* expect an effect answerable thereunto?

A. S. What shall I say to such Impieties? 1. I deny the Consequence. 2. And, if this be true, then if Gods *toleration* of Idolatrie, Incest, Sin against Nature, of Sacrilege, Wars, and all sorts of violence and mischief, bringeth men unto Repentance; wherefore should not Mans *toleration* expect an answerable effect? 3. The reason wherefore it should not expect an answerable effect, is, because we have not received power of God to *tolerate* Crimes, nor have we it in our selves, as he hath it. 4. We are bound to hinder sinne, so far forth as in us lieth. 5. He hath given a Law unto Men, not to *tolerate*, but to punish and hinder them. 6. If so, then *M. S.* and his *Seēt* must *tolerate* Brothel-houses, and all sort of mischief. 7. If Gods *toleration* bringeth sinners to Repentance, is it not of it selfe, but by accident, in vertue of some Mercy and Grace annexed thereunto; which if we could give, as God can, we should not be peradventure so much blamed, in *tolerating* of sinne: but that can we not doe. 8. Neither doth God *tolerate* sinnes positively by Law, Consent, or Approbation thereof, such as the *Independents* are Suiters for; but negatively, in not hindring of it Extraordinarily, in a way out of his ordinary Providence of Nature, or of Grace: *Ergo*, no more should the State, Christian Magi-

strate, or the Ecclesiasticall Senate *tolerate* it Positively : And then, where are you, *M. S.* ?

M. S. 5. *Answ.* is, That, as the Disciples in the Ship, feared Christ walking upon the Waters had been a foule Spirit, and would have sunk them : so doth *A. S.* scare *toleration*, and it may prove the Dissolver of *Schisme*.

A. S. 1. This *Simile* savoureth rather of good Wine, then of good Reason. 2. And the things compared are as like one to another, as *M. S.* is to his *A. S.* *sisme*, or an Apple to an Oyster. 3. This is but a *may be* ; and, as he saith, *May* comes but once a yeare ; but this his *may* will never be.

He addeth, That *that meanes, of all others, that hath God in it, is likest to doe the deed.* Is God then in this *toleration* of all sorts of mischief? What deed (I pray) is it like to doe, but to damne men eternally ? The Lord preserve us from your *meanes*, if this be it, as from the Plague. 4. I pray you, good *M. S.* who told you, that the Apostles believed, that Christ was a foule Spirit, since the Text hath no such thing ? The Greek word is *πῶλον* which signifieth any *vaine vision, appearance, shadow, image, or false representation* ; such, as I am afraid, hath caried you off from the true, to such a roving Exposition of the word.

This *M. S.* afterwards will needs force a favour upon me, and (as he saith) *help my 10. Argument*, by putting it in *forme* : but because he puts but the *forme*, and leaveth out a part of the *matter*, I must help him ; which if he permit me not to doe, I shall con him little thanks for such a Courtesie.

A. S. My 10. Argument then in *forme* will be this :

If there were greater Differences amongst the members of the Church of *Corinth*, in the time of *S. Paul* ; and yet they Communicated together, yea, he exhorted them unto mutuall Communion, and forbearance of Sects and Divisions : How much more should *Presbyterians* and *Independents*, viz. who have lesse Difference among them, Communicate together, and be exhorted to mutuall Communion, and forbearance of Sects and Divisions ?

But so it was, that there were greater Differences amongst the Members, &c. *Ergo*,

M. S. Seemeth to deny the Proposition, or the *Connexum* ; and his Reason is, or should be, according to his discourse, not because my *Argument*, as he speaketh, but because the *Connexum* (as he pretends) is built upon a false foundation, viz. That the Reason why the Apologists refuse Communion with you, (You meane I suppose in your *Sacramentall* Actions ; adde, and in *Government*, &c.) is because of the degree of the differences in judgement between you and them ; whereas the Reason of their refusall in this kinde is the nature, or particularity of the difference, together with your practise depending upon your Opinion in opposition unto theirs, not the height, weight, or importance of either.

A. S. But

A. S. But I prove my *connexum* ; for the ground of non-Communion together, must either be difference of Iudgement, or a breach of Charity ; for these are the two onely wayes, whereby Christians are united unto their Head, and are one with another ; the one in the *understanding*, the other in the *will* ; the two principall Faculties of the Soul, wherein consists the Image of God ; so that the lesse difference there is of Iudgement in the *understanding*, or breach of Charity in the *will*, the lesse *reason* is there for any Separation, non-Communion, or Schism : So your Supposition is false, *viz.* That I suppose, that the ground of such a refusall of Communion consisteth onely in difference of Iudgement ; for I suppose, that the ground of it may be a breach of Charity, and in particular persons a vicious life.

2. *M. S.* should have done well to declare us here in particular, what is the nature, or particularity of this difference, betwixt us, and them ; for we cannot *in practicis* dispute accurately, upon Generalities, so abstract from all Particularity.

If it be replied, That it is because we admit vicious persons unto our Communion ; I have answered it in my *Annotations*, whereunto he pretends to answer. He should have refuted my Reasons here ; as also sundry others in Master *Rutherford's* Book, whereby he demonstrates how ridiculous and frivolous this pretext is : Neither is it needfull, that I should repeal them, to swell up a Book with them.

M. S. his second Answer : If there were so many, and great differences amongst the Members of the Church of Corinth, as you speak of, and yet Paul no wayes perswaded the Major part amongst them, to cast out, cut off, or suppress, the *Underling Parties*, but exhorted them to mutuall Communion ; why do not ye the like ?

A. S. We cast you not out, nor off, but ye run away ; we exhort you, but ye will not obey, ye slight, and contemn your Mother, that begot you ; and when the House of God is to be Reformed ; ye will have all things according to your fancy, or ye will be gone and renounce your Mother : O what sort of Children and Domesticks of the Faith are ye ?

M. S. his third Answer : He denyeth the *Assumption*, *viz.* That there was greater difference amongst the Members of the Church of Corinth, then betwixt the Independents, and our Churches.

A. S. I prove it ; for both they differed in Articles of Faith, some of them denying the *Resurrection*, the *Doctrine* of the Law, and *Sacraments* ; some of them joyning the Law with the *Gospel*, and *Circumcision*, with *Baptism* : And in Charity, some crying up some *Apostles* and *Pastors*, and rejecting of others ; others of the same Church, being of contrary mindes, and wills, without any Separation in Externall Communion, either in *Sacraments* or *Government*, for any thing we read in *Scripture*.

A. S. 11. Reason, in Substance is this, That the Opinion of our Brethren
sym-

symbolizeth much, jumpeth in conceit, and that they sympathize with the Donatists, who separated themselves from other Churches, under pretext, That they were not so holy as their own; neither is their Discipline unlike to that of the Convents, and Monasteries amongst the Papists, which profess all one Doctrine, but are independent one upon another, &c.

M. S. Answer 1. *Symbolica Theologia non est Argumentativa.*

A. S. But this Argument is taken a *Simili*, and holds, *quia similia eadem est ratio, viz. In eo, in quo similia sunt*; Now they are blamed in separating themselves from the rest of those, that profess the same Doctrine, as if they were holier then the rest: *Ergo*, so are the Independents to be blamed for the same Reason.

His Instances are childish and fond; for Angels and Devils agree not in that, which is blameable in Devils; for that agreement should be an impeachment, both to their Holiness, and Happiness.

2. Neither agreeth *A. S.* with *Nestorius*, in making way to any Heresie of his own, as *Nestorius*, wherein he was blameable.

3. No more is it to the purpose, that ye are not like to Monks, for their Penances, idleness, or in their Buildings; howbeit, some of them be as lean, and as busie, in their own way, as any of you Independents can be in yours: Neither is it a sin, to be fat. Onely I compare you with them, in that wherein we all blame them, *viz.* In separating themselves from others, under pretext of greater holiness.

To his Answer, to the third point: I reply, That I make not this comparison betwixt the Donatists, and the Apologists, (as *M. S.* sayeth here) but betwixt them, and all those that are of the Independents opinion.

And so to his first Answer, I reply, That however some of the Apologists (of whom alone I speak not) have not Churches, yet have they the same opinion, concerning the Separation of their Churches from others, that profess the same Doctrine, and that under pretext, that they are holier then the rest.

Secondly, *M. S.* answereth, That neither in substance, nor truth, doth it touch any of them, or their opinion. 1. For they do not separate from other Churches, but onely in such opinions and practises, wherein they cannot get leave of their Consciences to joyn with them.

A. S. I have proved, that it touches them in truth; and as for his proof the Donatists did just so.

Whereas *M. S.* saith, That they of the Presbytery differ in Opinions and practises one from another.

A. S. 1. It is true; but that is in things, that are not very materiall. 2. Of if they be materiall, they are particular Opinions of particular men, that are not known; not of whole Churches, nor approved by whole Churches. 3. And howbeit, some of them, though very few, differ in some practises, which are

not

not materiall; yet is it not so much they, that make these differences, as that they are compelled by others to suffer them, as they have declared themselves in their Letters sent to the Assembly. 4. That small difference breeds no Schism or Sects among them; but they entertain mutuall communion together, both in Sacrament, and Government; and they admit one another unto their Synodall and Sacramentall Communion: so do not Independent Churches amongst themselves, nor with ours.

M. S. 2. Argument for this his Assertion is, because M. S. himself and his Party, do separate themselves from the Church of Rome, because they think not that Church to be so holy, as their own.

A. S. 1. We separate not our selves from the Romish Church, because of greater, or lesse holinesse in our Church, or in particular Persons, then in theirs; but because we conceive that the Romish Church erreth in Fundamentalls. 2. Not onely committeth, but also, 3. Teaches Idolatry, and 4. compelleth men against their Conscience, to commit, and professe it: 5. Neither did we separate from the Papists, but they separated from us, and did cast us out of their Church, and persecuted us to death; so that neither, could we entertain Communion with them, without loosing both body and soul. 6. Neither yet separate we from any Church, that holds the same Doctrine with us. 7. Neither beleeve we, that any Church holding the same Doctrine with us, can morally fall into Idolatry, or urge us to be Actors against our Consciences in any Idolatrous Act; And this Liberty of Conscience Independents may have in our Churches. 8. We pray you also to declare unto us, what Heresie, Idolatry, or great vice, you see taught or approved of amongst us, that should compell you to quit our Churches, as we found amongst the Papists, and then your Argument will have some force; otherwayes it hath none at all.

M. S. 3. Reason. If they do not think their Presbyteriall Churches more holy then the Congregationall, they are far more guilty of Schism then their Brethren, &c. then Independents; For then they are at liberty in point of Conscience, to come over and joyn with them, whereas the other are in bands and fetters of Conscience, and can passe unto them. Their Brethren would come to them, but cannot; they can come over un'o these, but will not. It is the Will, and not the Act, that maketh Schism and Separation.

A. S. 1. But if they think not their Presbyteriall Churches more holy, all your Argument is ridiculous. 2. And I must confesse, that M. S. with his Faction are very slight, who can make very few Arguments, that have any appearance of reason, unlesse they be grounded upon their pretended holinesse; and that this be supposed as a Principle of Independent Divinity: What Seneca saith of *Presumptuous Scholars*, *Mulus ad sapientiam pervenisse nisi se iam jam pervenisse putassent*, may be more justly said of your ridiculous Sect, changing onely *sapientiam*, in *veram pietatem* and *visa sanctitatem*. 3. Howbeit, ye were holier then we, yet could we not come unto you

you; and that, not so much because ye are not holy, as because we finde in your Opinions a great folly, yea, by consequence more Impiety and Heresie, then in sundry Hereticall Churches, as we, and many others also have elsewhere shewed: 4. But can you think, that to pleasure every Melancholious brain, that differs not from us in Doctrine, (if he be lesse vicious then others, howbeit no wayes more vertuous) but onely in opinion concerning Discipline; in case, that under pretext of Conscience, he will not submit unto our Churches, that presently all our Churches must submit unto him? Or were it not better that he, and all his, should be sent into *America*, a while, till their brains may be brought to better temper. We cannot be so foolish, as to come unto so inconsiderable a Party; whose opinions too, are yet unknown: And of those, that are known, some more dangerous, then many Heresies. 5. What should we have to do with men, who plead on this manner for impunity for all sin and Heresie; should we admit into our Churches an Anarchy; and give power to ignorant Fellows, to Preach, and make Ministers; shall we grant unto women the shingling, or gingling of the Keyes of the Church, to serve my self with the trim, and fine termes of Independent Divinity? 6. It is a silly affected distinction of *M. S.* to say, that it is the Will, and not the Act, that maketh a Schism: It is both; for Schism is an Act of the Will, or a voluntary Act; It must be *Actus Voluntatis elicitus, aut imperatus*.

M. S. 4. Answer, That he seeth not wherein the Apologists symbolize with Convents, &c.

A. S. I have shewn it, 1. In their Separation from others, under pretext of greater Holinesse, then other men have. 2. And because every Order is Independent one of another, just as your Congregationall Churches, the Members whereof have no more Communion with Churches amongst us, or amongst themselves, then the Monks of one Convent, with those of another Convent.

M. S. 5. You couple your self with these Popish Convents, implying that your Presbyterians have their Sovereign Judicatory, as they.

A. S. We have no supreme Iudicatory, but that of the living God: If we have Superiour, and Inferiour Iudicatories, and the Papists also; neither we, nor they, precisely are to be blamed in that; but so far forth, as they have the Pope, one man, for supreme Iudge, and Head of the Church, which is proper to Christ; In that they prove, that he is the Antichrist. And as it is great pride, in them, to make him with his Consistory supreme Iudge over the Universall Church: So is it a peece of extraordinary pride, and self-wit in your Churches, that ye constitute sometimes seven or eight simple Fellows, how Hereticall soever be their Doctrine, and how abominable soever their life, supreme Iudges, Gods immediate Lieutenants, and Independent of all the Iudgements of all the Churches of the World, how Orthodox soever be their Opinions, and how pious and holy soever be their Practises. But against such

such a Subordination of Ecclesiasticall Iudicatories, as we have according to Gods Word, no man can take just Exception.

M. S. saith, That he hath answered my twelfth Reason; and I have shewed, how Absurdly he hath answered.

A. S. 13. Argument. *M. S.* with his Logico-Divinity, by a Doctorall privilege, under pretext to reform my Argument, deformeth and disfigureth it altogether by his Additions, and Confusions, in making it Hypotheticall, whereas it is meerly Categorical: If he had desired to put it in Form, he needed not, but to have added, or expressed the Proposition, which was onely suppressed in this manner.

They who have but one God, one Christ, one Lord, and one Spirit, who are one Body, who have one Faith, and one Baptism, whereby they enter into the Church, should have one Communion, whereby to be Spiritually fed, and one Discipline to be ruled by.

But we all, *i. e.* Presbyterians (as ye call us) and Independents, we have but one God, one Christ, one Lord, and one Spirit, &c. *Ergo*,

We all, *i. e.* Presbyterians, and Independents, should have but one Spiritual Communion, whereby to be Spiritually fed, and one Discipline to be ruled by.

And from this, he inferreth very well. *Ergo*, The Independents are not to be tolerated, *viz.* In their Schism, Separation, or non-Communion.

M. S. grants all the Argument, and afterward distinguishes the Conclusion, which is an odde manner of answering of Arguments, and proper to his Sect: But we must take of ill pay-masters, what we may. He saith then, 1. My Conclusions do not follow from my Premises.

A. S. But the Argument is in Form: If it follow not, shew me, what fault there is in the Form of it.

M. S. 2. Jeereth the termes of my Argument in calling them, one, one, and one, and my multiplied unity, and so jeereth the Holy Ghost himself, from whom I have borrowed them, *Eph. 4. Rom. 12. 1 Cor. 12. and 8. 1 Tim. 2. 5.* I might have added more unities; as that we should with one mouth glorifie God, *Rom. 5. 6.* we are one Bread, *1 Cor. 10. 17.* we drink in one Spirit, *vers. 13.* we are all one in Christ, *Gal. 3. 28.* one Law-giver and Iudge, *Jam. 4. 12.* Christ prayeth, that we may be all one amongst our selves, and one in the Father, and the Son, *John 17. 23. 23.*

M. S. his first Solution then is, That we ought all to have one Communion and Discipline, but not that, that is of Classique Inspiration, no more then that of Papall, or Episcopall Recommendation.

A. S. 1. At least of this, *viz. We should have one Communion and Discipline*; it follows, That there should be no Schism or Toleration granted, that may make a Schism in the body, and dissolve our Communion. 2. If you cannot shew any material difference in *Dollrins*, and other things, (yea, ye confesse

your selves, that it is not great) ye cannot separate your selves from us in Sacramentall Communion and Discipline. 3. Neither hitherto have ye shewn any practise in Sacramentall Communion, wherein ye differ from us; for we have no Idolatry among us, and men openly vicious, are not admitted to the Lords Table among us: Neither can any particular man abstain from Sacramentall Communion in a Church, upon pretext that this or that man is vicious; for it belongeth not to him, but to the Rulers of the Church to judge of particular mens lives, whether they be in a State to Communicate, or not: No more appertains it to one particular Church, to judge of the Members of another particular Church: Wherefore, that not being their Act, it cannot be imputed to them; and consequently, they have no Reason in such a Case, to be so scrupulous.

M. S. his second Answer is, Howbeit they be bound to one Communion and Discipline; yet would they be led to it, by light, and not by fear.

A. S. 1. There is light enough shewn you, if ye will open your eyes to see it. And we desire you not to joyn in this Unity, out of any fear of men, but of God. 2. Howbeit, you cannot see the Light, yet no Approbation, Consent, or Positive Permission, or Toleration, should be granted you to live in Darknesse, much lesse to erect Schools and Synagogues of Darknesse. 3. The Parliament, and all good men, I am confident, will tolerate you in your Darknesse, till *Jesus Christ* enlighten you, if ye can be content to live in quality of private men, and not erect Churches and Schools, to blinde others: Neither can they grant you any thing more; for howsoever, they cannot compell your Consciences, yet must they hinder you, to undo other mens Consciences in sowing of your Tares, and wilde Oats.

M. S. 3. Answer: That duty which lieth upon all *Christians*, to have but one Communion and Discipline among them, is no Dispensation unto any Party or number of them, to smite their Brethren with the fist of uncharitablenesse, or to dismount them from their Ministeriall standings in the Church, because they will not, or rather cannot, knit and joyn in the same Communion and Discipline with them.

A. S. 1. You are very ingrate, unthankfull unto the Parliament, and your Brethren of the Assembly: Ye have experimented no uncharitablenesse from any of them: Hitherto they have dealt with you in all meeknesse, and brotherly affection. 2. None of you have been put out of your Ministry, for your Opinions; howbeit, many of you have merited it, for your insolency, and malepertnesse, in erecting of new Churches and Sects, against your own Tenets; for ye maintain, that a Church cannot be erected without the Magistrates Consent, and the Right hand of Association of Neighbour Churches, which ye have not had in your Churches, here in Old England. 3. But wherefore may not Sectaries be dismounted, who mount so high at their own hand. 4. If ye will not joyn with the rest of the Churches of this Kingdom, and

submit

submit to the *Parliament*, and the *Church of God* here; but be *Ens per se*, *Ens independens*, and have particular Priviledges beyond the rest of the Subjects; ye may be gone, and stay there from whence ye came; ye may goe to *New-England*, and mount as high as pleaseth you, there; Only trouble not the Church and Kingdome here, and the Church and Kingdome will not trouble you there. 4. The *Church* here doth you no wrong; only she mainteineth, that your Tenets are contrary to Gods Word: and confesseth, That if the *Parliament* will tolerate you, it may; but that, in so doing, their Indgement is (since they are commanded to give it) that it is flatly against Gods Word. And I may say, such a thing might breed ill blood, of Friends make Enemies, and peradventure undoe the State: and who knoweth, if it should please God in his mercy to end this War, but it might make a Sacrifice of all such as should have hand in it: All Christians are bound in Conscience to oppose such Licentiousnesse and Libertinisme in Religion.

M. S. his 4. Answer is, that those of his Sect are kept under Hatches and oppressed.

A. S. Unto this we have answered, and in this they do as Children that weepe, before they be whipt.

A. S. 14. If visible Churches have *Disciplines* or *Government*, different in their Species, then the Churches must be different in their Species also. But the consequent is false. Ergo, So is the Antecedent; So Churches have not different *Disciplines* and *Governments*.

The *Connexion* in my *Argument* is proved, because all *collective Bodies*, that are governed, are differenced in their Species by their specificall *Governments*, as we see in *Civill Government*, in the *Constitution* of *States*, *Kingdoms*, and *Republicks*.

The *Assumption* is proved, because the *visible Church* is but one Church in its Species.

M. S. jeeres, jeasts, and flouts this *Argument*: he makes as though he helpt it; but it is strong enough without his help, the matter being sound enough, and the *Syllogisme* in forme.

M. S. His first Answer is, that from hence cannot be gathered, that the *Apologisme* is not tolerable.

A. S. This is not the *Conclusion*, that I have to prove; for I never reade in Scripture, or else where, of any *Ecclesiasticall Discipline*, or *Government*, named *Apologisme*: Away then with your new coyned tearmes of *Apologisme*, and *Quinque Ecclesian Ministers*, &c.

The *Conclusion*, that I have to prove, is this; *Presbyterians*, and your *Independent Churches* have not, according to Gods word, or should not have different *Disciplines*, which any *Neophyt* in *Logick* can easily deduce by the power of *Syllogismes*: For it is known in *Logick*, that a *Syllogisme*, that can inferre an *universall Conclusion*, may inferre all the particulars of that *universall*

Conclusion, as when I conclude, that all men have reasonable soules; I conclude that *Peter, Paul, and John*, have reasonable soules; so then when I conclude here *universally*, that no Church hath or should have different *Disciplines*, *Ergo, Presbyterians, Independents*, and other Churches, should not have different *Disciplines* or *Government*; I conclude, there must be but one Church, and one Government, what ever it be.

If the Lord be God, then follow him; But if *Baal*, then follow him: So if *Presbyterian Discipline* or *Government* be Gods, follow it; if *Independents Discipline* be Gods, follow it, and no other: Let not the Child be divided in two, as the false Mother, that had stolen the Child, would have had it, but let it live, as the true Mother desired.

No more *Pluralities* (I pray) of *Disciplines*, then of *Benefices*; Let no man bargain about *Government*; Let Gods Ordinance hold, what ever it be; and whereever *Independent Government* be, whether in *Aries, Taurus, Cancer*, or *Capricorne*, ye may goe there, and enjoy it peaceably: We only speak of the Discipline of Christs Church in *England*, what it should be.

M. S. It followeth not from hence, that therefore that Government, which is more generally established and practised in the World, should be that specificall Government, whereby it ought to be governed.

A. S. Neither intended I to inferre or conclude any such thing: Only I say, that whatever the *Assembly* conclude, or the *Parliament* establish in the State, yet, according to Gods Word, *Pluralitie* of Ecclesiasticall *Disciplines* or *Governments* can no wayes be concluded or established; and consequently, ye goe against Gods Word, in pleading for it: And therefore all is lost that you build thereupon. I cannot better answer your comparing of me with *Herod*, then to slight it, with the rest of the overflowings of your Gall. One good Argument would help your Cause, more then a hundred Injuries: Is this the Independent Power of Pietie you talk so much of?

Unto *M. S.* his 2. Answer; I grant him, That before he and his Colleagues be sufficiently informed of the lawfulnessse of any Government, that in Gods mercy, shall be established, they are not bound to obey, much lesse ought they to be scourged, as he speaketh. But when they are sufficiently informed of the lawfulnessse of it, (I meane *sufficiencia morali*, which is all that Men can furnish them; but not *Physica*, which is only in Gods hands) they must obey, and no wayes plead, with all Hereticks and Schismatics, *non-Conviction*, and pretended *Conscience*, and *Toleration*, and want of Authority in the *Civill Magistrate* to punish them: They must obey, as well as the false Prophets, and Schismatics of the Old Testament.

M. S. 3. *Ans.* The servants of Christ should not fall soule for uniformitie in *Discipline*, and the greater eat up the lesse: God hath provided other meanes.

A. S. If divers *Disciplines* be established by Law, the good Ministers must tolerate

tolerate that, which they cannot mend; and serve themselves of all the means they can, according to Gods Word, to reduce their Brethren to the right way: But if they be not yet established, none, but one, should be approved by the servants of God; and the Civill Magistrate, in imitation of *Moses*, or rather of God, is bound in duty, only to admit one, and that the most conform to Scripture; unlesse he will bring in Factions and Schismes both into Church and Commonwealth: and that principally, when any of them may be dangerous for both, as *Independencie*, which may prove more dangerous then seven Heresies.

But in all this, M.S. answereth not my Argument formally, but most ridiculously grants the Premisses, and denieth the Conclusion.

A. S. 15. Neither Christ, nor his Apostles, ever granted any *Toleration* to divers Sects and Governments in the Church; Wherefore then will ye be Suiters for that, which they never granted?

M. S. here neither denieth the Antecedent, nor the Consequence of this my Argument; but singeth his old song, That neither *Christ, nor his Apostles, did ever grant a power to a major part of Professours in a Kingdom or Nation, so grind the faces of their Brethren*, either because they could not conform their Judgements with them, or because they kept a good Conscience.

A. S. 1. We grant you all that. 2. Neither are your *faces grinded*. 3. Much lesse *grinded* for non-conformitie of your Judgements with theirs, or keeping of a good Conscience. 4. Your Conscience is very ill, that will not be informed of the Truth. 5. We have told you, that Anabaptists, Separatists, and others, like unto you, pretend the same thing. 6. Ye furnish us here an Argument against *New-England* men, in their proceedings with Godly Ministers here. 7. Live quietly, and trouble not the Church, nor the State, and ye may live here a peaceable life, without any trouble to your Consciences. 8. But it is a foolery in you, to think, that your *faces are grinded*; because your Brethren will not consent, that ye erect a Sect, & have Pulpits allowed you to beat down the Truth: They are bound in Conscience to resist you; as ye take your selves bound to resist them. 9. If you think your *faces grinded* here, you may be gone, and live in contentment there, from whence ye came. 10. And yet, howbeit your Brethren of the Ministerie take not upon themselves any thing, but to resist you with the Arms of the Spirit; yet must you thinke, that the Civill Magistrate hath no lesse power over you here, then your Civill Magistrate hath over Sectaries in *New-England*. 11. But it were better for you, Brethren, to take a resolution to live with us in unitie, under such a Discipline, as may be concluded and settled in the feare of God. But cannot you live in this World, unlesse you give a Law to all the World? What you say of *Presbyterians*, in assuming of something imperious, &c. is but a Calumny.

M. S. 2. answers my Argument with a Question, *Whence we have a Toleration of our Presbyterian Discipline?*

A. S.

A. S. 1. It is a Maxime in Philosophie, that *Quaestio questionem non solvit*, one Question solves not another. 2. I answer, That we have its institution from God, in his Word, as we have already demonstrated it: and He, in instituting of it, hath ordained, that it be not only tolerated, but also received and preached through all the World, as I have already proved. 3. In France it was brought in by Christs Ministers, established by a Protestant King, and some others before him, who had some taste of the Gospel. 4. It hath been there established by the Law of the Kingdome, and the Protestant Armies, which God blessed under a Protestant King, against the Pope, the Papists and Jesuites, who would have pulled the Crown off his head, to set it upon *Don Philips*; that so fighting for his Crown, he might also fight for that of Christ Jesus, and establish it gloriously in his Kingdome. And all this may be easily confirmed by the *French History*, and sundry Edicts in favour of Protestants. It is an untruth, that ever it was tolerated by the Romish Church; for they employed all their endeavours to oppresse it, yea against all Law: They are bound to their King, who is also bound to them, for fighting for his Cause. In *England* it is established (as I have sundry times told you) in the *French, Dutch, Italian, and Spanish Churches*, by the *Kings and Parliaments* Authority. And how it hath been established in *Scotland*, it is better known, then I can declare it, viz. by Civill and Ecclesiasticall Authority.

M. S. his 3. Answer or Objection against my Reason, commeth to this; That by the same Reason, Papists will not tolerate Protestants, whom they hold for Schismatics.

A. S. 1. This is only said, but not proved. 2. They neither tolerate Hereticks, nor Schismatics, when they can hinder them. 3. The Papists hold not us simply for Schismatics, but also for Hereticks. 4. And consequently, if your Argument hold, That we must tolerate whatsoever they tolerate; since they tolerate us in quality of Hereticks, in their judgement, we must also tolerate Hereticks, yea Iewes also, and permit them Synagogues, as they doe; yea, we must tolerate an hundred Religions, as the States of *Poland* doe. 5. The question is not, what Papists will, but what both we, and they should doe; or rather what Gods Word commands us to doe: We take not Antichrist, but Christ and his Word for a patterne of our duty.

M. S. his 4. Answ. Whereas you say, that they granted not a *Toleration* to divers Sects, doe you not imply, that they did grant a *Toleration* to some one Sect, at least: And how know you, whether the *Apologisme* be not that Sect?

A. S. Truly M. S. is very subtile, who of a Negative infers an Affirmative; even as if I should conclude thus: M. S. is not divers Schismatics or Hereticks; Ergo, He is one Heretick: This man hath not committed divers Adulteries;

teries; *Ergo*, He hath committed one Adultery. Have you never learned, good M.S. that old Rhime, wherein there is more Reason then Poetrie:

Syllogisari, non est ex Particulari;

Nec Negativis, rectè concludere si vis:

since it follows not. I know not at all, that Christ or his Apostles ever granted a *Toleration* to the Sect of *Apologisme*, as you stile it. 3. And since you appeale to my Conscience in this Point, you must submit to my Indgement; otherwise you profane the Name of God.

M.S. 5. Answer is, That *Toleration* is *rei male*; and therefore the *Apologists* should not be Suiters for a *Toleration*, but should be encouraged.

A.S. M.S. is minded to be merry, but I must be serious; and therefore 1. I deny your Antecedent, and I gave you the Reason heretofore. 2. *Apologisme*, I have told you, is *res pessima*, and more dangerous by consequence, then 10. Heresies, as I have sufficiently proved to all men who will sit down with Reason.

Then he addeth, That if they sin in suing for a *Toleration*; *Ergo*, To prevent that sin, it should be granted them.

A.S. By the same reason, if a man sin in suing for a *toleration* of *Mahumetanisme* or *Adultery*; to the end to prevent such sins, they should be *tolerated*. This Argument of M.S. is as ridiculous, as impious.

M.S. But sixthly and lastly, What doe you think of *Sinite utrumque crescere*; Let both grow together untill the Harvest, Math. 13. 30.

A.S. Since you are so desirous of my judgement, I shall willingly give it you. 1. I answer by your own Maxime, that *Symbolica Theologia non est argumentativa*; Symbolicall or Parabolicall Theologie furnisheth no good Argument. Now this is a *Parable*; for the Text saith, v. 3. And he spake many things to them in Parables. 2. I beleve, that by both, viz. the *Wheat* and the *Tares*, our Saviour meaneth not Hereticks, but all the Good, or the Faithfull, and the Wicked; so that, if out of this you will conclude a *Toleration*, ye must conclude a *Toleration* for Adulterers, Murtherers, Parricides, Ravilliacks, and Gunpowder Traitors, *Chatells*, Regicides. 3. If by a *Toleration*, ye mean a positive *Toleration* or Consent, such as ye desire; then we must all positively tolerate, or consent, to have men of such ill qualities and ill conditions, to live amongst us with all impunity, yea, and approbation. 4. I beleve, that Christ speaketh thereto the Apostles, and will not that they usurpe the Civill Magistrates power, in punishing of them that are of his cognizance, yea, though he will not doe it. And so doe our learned and godly Ministers; they doe their duty with the sword of the Spirit, and leave the Materiall sword unto the Civill Magistrate, as proper unto him, as the Spirituall is unto them, for He carries not the sword in vain. Neither must they meddle with the Materiall, nor he with the Spirituall sword. 5. If they must be *tolerated*, according to Gods Word, how have you taken the Covenant, and so solemnly sworne, and subscribed

scribed with your hands, the extirpation of Papists and of all the *Hierarchy* & *6. Servet* (who called the *Trinity* a three-headed *Cat*, and denied the *Incarnation* of the Son of God, and his *Mediatorship*) and his Followers brought this very Argument for him and his Sect, that you now do. So here ye bring no new thing, but what sundry *Hereticks* brought before you; so yee tread directly in their steps, and have made choice of a pretty pattern.

A. S. 16. Argument is taken from the practise of the Independents of *New England*; whose wayes and practises (say they) are improved to a better edition, and greater refinement, whom also they compare in their Apology with Father *Abraham*, and being put in form, will be this.

That courtesie, which no man can obtain of the Independents, where they have authority, viz. in *New England*; That courtesie should they not be suiters for here in *Old England*.

But a Toleration of a New Religion, or Discipline, of *Sects* and *Heresies*, is a courtesie, that no man can obtain of the Independents, where they have authority, viz. in *New England*. Ergo, Toleration is a courtesie, that they i. e. Independents should not be suiters for here in *Old England*.

The Major Proposition may be confirmed; for it is *à pari*; and such measure as they measure with, such should be measured unto them again, for the *Lex Talionis* requireth it: And what reason is it, that men should be tolerated by us in their erroneous Tenets, who will not tolerate the truth? What if they should increase here? What more favour could we hope for from them, then our dear Brethren have tasted already in the sorrowfull times of their Afflictions? Without doubt, being great Politicians, and Undertakers, zealous in the Noviciate and Infaney of their *Sect*, and no lesse cunning, and politique, then the Iesuites themselves, the Church of God, and the State also should seriously lay to heart, what they may do here likewise; And their activity in making of Proselytes, both in the Army, and the City, should give all men subject enough to be diffident of them.

The Minor appeareth cleerly, by the proceedings of *New England*, and the *Sectaries* bred in the *Independent Sect*, whereof some women have been the Ring-leaders, as one *Mistresse Hutchinson*, and sundry others, whom they would no wayes tolerate amongst them, but punished by Imprisonment, and Exiling of their persons, howsoever they went out of *Old England* with them and were Companions of the same misery, pretended Persecution and Undertaking.

No better dealt they with some *Presbyterians* of *Old England*, who being grievously persecuted here for *Non-Conformity*; yet would they not so much as tolerate them in any corner of the Country; yea not so much as in that, which was next to the *Barbarians*, where they could not, but consequently be exposed to the greatest danger; such were their mercies and bowels of compassion towards their poore, and afflicted Brethren, whom yet they acknowledged.

judged to be of very sound Doctrine, and holiness of life.

As for this Argument, *M. S.* because he cannot answer the Minor, he sends me to *New England* to seeke the Solution.

But I purpose not to undertake such a voyage for *Independent Sophistications*, since the Argument convicts my understanding.

M. S. 2. Answereth, That he would fain know, what I meane to do with this Story.

A. S. Since he pretends so great dulnesse, I have put the *Argument* in Forme for him, and shewed him, how I serve my selfe of it, to confirme my Minor by.

M. S. proveth, that this Story cannot serve me, for, saith he, *i. e.* *A. S.* doth not approve of those proceedings, viz. of the *Independents* of *N. E.*

A. S. It is all one, for I argue onely *ex Concessis*, which maketh it an *Argument ad hominem*, and sheweth how that in so doing, and by such Suing for a *Toleration* here, yee stand not to your own principles, but change them with the *Climate*; whereof I say, what a very grave *President* of the *Court* of *Parliament* of *Paris* said to the *Iesuits*, upon the like case: The Lord keepe me from men that have one faith on the one, and another on the other side of the *Alpes*: So I to you, God keepe me from Men, who maintaine some Principles in *America*, or *New England*, and the contrary in *Europe* or in *Old England*. I pray you, holy Fathers, drinke together and agree, before ye come to put us here in combustion.

M. S. Is the man so full of the spirit of Reprehension, against such practises? and yet so full of the spirit of imitation? *i. e.* If *A. S.* reprove such practises; he should not imitate them.

A. S. I have answered, 1. That my Argument proves not, what I should do; but what yee should not do: It is *Argumentum ad hominem*: 2. I Answer again, that we persecute not *Independents*, as you say; but hinder them, to sow their Tares; They have never been, nor are they, nor are they ever like to be persecuted by the *Parliament*, as I hope: I hope the *Independents* will have more Conscience, then to give just occasion unto the *Parliament* to punish them; but if they continue in their pertinacy and the *Parliament* refuse then to grant them a *Toleration*, it will no more be a Persecution, then it would be, to hinder men to blaspheme Gods Name. 3. I cannot imitate them, for I have no power or authority, as those, whose practises I re- fute; Onely I pleade for the Truth, and shew what should be done. 4. How- beit I had authority amongst the Dependents, as they have amongst those pre- tended *Independent* Creatures; yet could I not imitate them, in refusing of a *toleration*; for the case would not be the same, or alike. 5. And I grant you, that if the Cause ye maintain, were as just, as it is unjust, those of *New England* should do well to refuse us a *Toleration*. 6. And yet could they not so just- ly refuse us our demand, as we refuse you yours; for the *Presbyterians*, who
Y were

were Suitors for a *Toleration* in *New England*, were onely Suitors for *Presbyterians*, and those very few in number; whereas *M. S.* and his Collegues plead for a *Toleration* of all sorts of *Independents*, yea of all the Sects of the World, for any thing we know.

In the same Sect p. 103. He condemneth such practises in his *Brethren* of *New England*, in saying, that in such proceedings, they justified not themselves in the sight of God, viz. *justitiâ causæ*.

7. Neither doth either God, or our Conscience judge us in such proceedings. i. e. Condemne us, for we judge according to Gods Word, that divers Sects, which yee would have *Tolerated*, are not to be *Tolerated*, but that they are all to be suppressed. 8. Whereas he sayeth, that I am more of the Opinion of the *Independents* of *New England*, then the *Apologists*, I am glad, that he is ashamed of his Fathers.

And I agree with them in this, that *Hereticks*, *Schismatics*, and *Idolaters*, are not to be *Tolerated* by the Church of God, which the *Independents* of *Old England* deny most boldly.

What yee say of the *Independent Apologists*, that they professe not persecution meerly for little differences in point of Discipline; I Answer, 1. They do well to professe it, since their power, as yet, is very small; But what they may professe, if they can get any power into their hands, we know not. 2. Onely we say, that the *American Independents*, who are *Ejusdem speciei* with you, so soon as ever they had authority, did other wayes, then yee say the *Apologeticall Independents* do professe without authority. 3. And it may be, that they being Ministers, will professe it; but will you assure us, that your Magistrats, who are *Independents*, shall professe the same?

M. S. Addeth, if they did so for want of light, must this be a band of conscience upon them to bow down their backs, and to suffer *Presbyterian* greatness to go over them, as stones in the street?

A. S. In a word, this is to deny the consequence of my Major, which I have confirmed. But I Answer, 1. The Question is not of *Presbyterians*; neither did I speake of them in my Argument. 2. The *Presbyterians*, yea their Nationall Churches inflict none, but spirituall punishments, which every *Congregationall Independent Church*, compounded, peradventure of seven, or eight, idle Fellowes onely arrogate unto themselves. 3. What you say of the want of Light in the *Independents* of *New England*, it is ridiculous; for they say, that they have more Light, then all the *Quinqu' Ecclesian* Ministers, and will hold you, as blind, as yee hold them: No wonder, that so *Independent Lights* be so contradictory one to another. 4. I wonder how yee can call that rather a *Presbyterian greatness*, wherein the Spirit of Prophets submit unto Prophets, and the lesse unto the greater Light, then that, wherein six, or seven, silly Fellowes, and a little *Independent Minister*, be they never so erroneous in their Opinions, and execrable in their lives, will not submit unto the whole Christian World.

M. S.

M. S. Again, he sayes p. 104. that out of feare they are Suitors for a Toleration, if they do not bestir themselves by some means or other to prevent it.

A. S. This is not *Metus justus sed injustus, qui non cadit in virum constantem*. It is not a just, but an unjust feare, that becometh not men, but Children, who feare their own shadowes at Noone-day; Some men do feare flies, and such is your feare, for it is a Maxime of our Discipline, that men should not be compelled to be Actors in any thing against their Conscience; and this might suffice to put you out of feare; which if it cannot do, we cannot cure *Pisanders* feare: What ill usage have you received here of the Parliament, that should make you so fearefull? What you meane by your meanes to prevent it, I know not, unlesse they be those, that some of the People offered, who were so capable of new impressions, that the 5. *Apologists* mention in their *Apologie*, or that other, viz. That the Independent party did offer to entertain 4000. men in these Wars, provided they might have had liberty to have made choyse of their Commanders.

What he sayes in the rest of this § in his 4. Answer, is but a tale, and is sundry times answered.

As for that he sayes in the next § of my feare, it is a just feare, grounded upon experience.

But *M. S.* Replyeth, 1. That some *Independents* hold, that all Sects and Opinions are to be Tolerated, as *A. S.* relateth. Ergo, In that case, his Sect may be secured also.

A. S. I Answer to the Antecedent; And that We feare also, viz. That ye would Tolerate all Sects, which we will not Tolerate. 2. VVe cannot be secure among all Sects; for there be some that will not Tolerate us. 3. Ye speak so but for the present; but if ye had power, we know not what ye would do; It were better not to Tolerate Sects, when we can hinder them, then to bring them in amongst us, to tolerate us, and to give us so just a cause of feare. 4. I said onely, that there be some of you, who would Tolerate all Sects, who peradventure are the far lesser part, and should not prevaile in their Voices. 5. And we know not upon what termes they would tolerate us, if they were the strongest. 6. Neither can your pretended probity secure us; we see the Examples, and have the experience of your merciless Pitty in New England, ye are all *ejusdem farinae*, and

Calum, non animum mutat, qui trans mare currit.

And what I said of your Pitty, it can serve you little. 1. For I spake but of a few of you, viz. of the 5. *Apologists*. 2. Because, it was but a judgement of Charity, wherein I may be deceived, yea wherein I have been deceived. 3. Good men sometimes may, for want of light, be dogged enough (to use your own termes) as ye grant your selfe of your New England Independents.

Unto his 3. Reply, That a poore Toleration is far from Superiority; it is true: But from a Toleration, it is to be feared, ye goe further: And if ye

can get the Civill Magistrate drawn into your Faction, as in *New-England*, ye may be as *dogged* in a short time, as they are.

To the 4. Reply, That he thinketh not that I know any such Island; It is a wonder that he knoweth it not, as well as I: but it is little to purpose; No more is his Answer, for it is but a currish jeere, and toucheth not the Argument at all. He puts in 5. a Jeere for a Reason; God have mercy on the silly Arguenter.

A. S. My 17. Argument was, That the Scripture forbiddeth all Toleration of Sects, *Revel.* 2. 20. *1 Cor.* 1. 12. & 3. 3. & 11. 16, 18, 19, 20. *Heb.* 10. 25. *Gal.* 5. 12.

M. S. his 1. Answer; *The Scripture doth not forbid all, nor any such Toleration, as the Apologists desire*; And remitteth us to his Answer unto my 15. Reason: And I remit the Reader to my Reply.

To the Text of the *Revelation*, 2. 20. he saith, That by the Toleration of Jezabel, is not meant *v* Civill or State-toleration, but an Ecclesiastique or Church toleration.

A. S. Howbeit formally there only be meant an *Ecclesiastique Toleration*; yet by Consequence it reaches to a *State Toleration*. 1. For whatsoever the Ecclesiasticall Senate or Presbytery is bound not to tolerate, but must suppress in the Church; that the Civill Magistrate or Senate is bound not to tolerate, but must suppress in the State, since he is a Nurse of the Church, and a Keeper of the two Tables. 2. And so did the Judges and the Kings of Gods people. 3. And so doe the Christian Independent Magistrates in *New-England*. 4. Neither is the Christian Magistrate lesse bound to put it out of the State, then the Presbytery to put it out of the Church. 5. And I would willingly know of the five Apologists their judgement upon this Point: neither beleeeve I, that they dare say, or at least doe beleeeve, that he is not bound to suppress all sort of Sects, that creep in into the Church, when the whole Kingdome professeth the true Religion and Discipline. 6. However M. S. say, that they desire only a toleration for themselves and their Churches in the State, yet he pleadeth for a toleration for all Schismatics, Hereticks, and Idolaters, that may spring up, either in their own, or any other Church. 7. Neither can the Civill Magistrate, if he follow Gods Word, grant a Toleration without the consent of the Church, if he judge it is not corrupted. 8. And a Magistrate should be worse then mad, that should permit a Sect to come into the Kingdome, to preach down the Gospel, which he beleeveth. 9. Neither can he be Orthodox, and tolerate a new Sect, unlesse he tolerate us to believe, that he is either corrupted by monies, or some other way, so to doe.

M. S. his 2. Answer (p. 105.) is, That since only the Church of *Tbyativa* is here charged with this Toleration, evident it is, that the power of redressing emerging enormities in a Church in every kind, is committed by Christ to every

every particular Church respectively within it selfe; and so that they must be cut off only by the particular Church, which is troubled by them, if there be no remedy otherwise.

A.S. 1. At least then, thus much I gaine by this Argument, as you confesse; That a particular Church must cut off such as trouble her, and consequently is bound not to *tolerate* them. 2. For the same reason, other Churches must not *tolerate* them, since they are all sister-Churches; *Ergo*, no Church must *tolerate* them; *Ergo*, no member of the Church must *tolerate* them; If no member, *Ergo*, the Civill Magistrate in quality of a member of the Church, must not *tolerate* them, or he must *tolerate* them against his Conscience: And what he cannot *tolerate* in the Church, as a member of the Christian Church, that can he not *tolerate* in quality of a Christian Magistrate in a Christian State, if he can hinder it: And if he hath power to punish such as trouble one particular Church, how much more hath he power to punish such, as trouble all the Churches in the Kingdome, as Schismaticks, and Hereticks? The Civill Magistrate then by consequence may cut them off from the State. As for that Question which *M.S.* moveth here about the Independent power of particular Congregations, it is not to the purpose; and we discusse it more at large in its own place.

A.S. There must be no such speeches among us, as *I am of Paul, I of Apollos, &c.*

M.S. We joyn heart and hand with you.

A.S. And I with you; so they must not be *tolerated*, when they can be hindred.

M.S. addeth here a *But*: 1. Every man that saith, *I am of Paul*, or *I am of Apollos*, is not to be taught to speak better by fining, imprisoning, un-Churching, or the like; but by soundnesse of Conviction.

A.S. I answer, as I have sundry times done: Sinners, according to the Doctrine of our Churches are, 1. To be heard; 2. To be sufficiently convicted; 3. After sufficient conviction, if they be pertinacious, to be punished condignely by Ecclesiasticall Censures, *viz.* suspension from the Lords Table, or Excommunication: And afterward the Civill Magistrate is to doe his duty, as a Nurse of the Church, in compelling them by the Civill power, to obey the Church: But in both these punishments, *viz.* Spirituall and Temporall, it is not for the Sinner to judge whether or no he be sufficiently convicted, since he being a Party, cannot be Iudge in his own cause; but it is the part of the Ecclesiasticall Senate to judge, whether he be sufficiently convicted *in foro Ecclesiastico*; and of the Civill Magistrate to judge, whether he be sufficiently convicted *in foro Civili*, in that, whereof he is to judge.

To your 2. Answer; I reply, That by *Brownists, Independents, Anabaptists, &c.* I meane not the names, but the things signified by such names.

A.S. Neither hath the Church of God a custome to be contentious, 1 Cor. 11. 16.

This...

This I brought to prove, that Schismes are not to be *tolerated*; for they breed Contentions in Churches.

M.S. 3. But he doth not say, that these Churches of God had any custome to erect a *Presbyterian throne*, or a *combined Eldership* amongst them, to keep them from Contentions.

A.S. I answer you *M.S.* that I must endure your impertineacie; 1. For if you had frequented our *Presbyteries*, you should have seen, that they have no Throne. 2. You might have seen, that by this Argument I intended not to prove a *combined Presbytery*, as you call it; but the *intolerableness* of a *toleration of Sects*. I prove sufficiently elsewhere, what you can desire about the *subordination of Ecclesiasticall Judicatories*.

A.S. Neither permitteth the *Apostle* Schismes.

M.S. saith, that he hath already answered this.

A.S. saith, that he hath replied to *M.S.* his Answer.

A.S. We must not quit our mutuall meetings, as others doe, and as must be done in a publike Toleration, (*Heb. 10:25.*)

M.S. We understand not your words.

A.S. But they are the *Apostles* words. 2. And my Argument may easily be formed by any Logician, against *Toleration*; It will be thus:

What maketh us to quit our mutuall meetings, as others doe, is not to be tolerated:

But Schismes and Heresies make us to quit our mutuall meetings: *Ergo*, They are not to be tolerated.

M.S. We doe not know, what *quitting of meetings* there is like to be more under a *publique Toleration*, then is for the present.

A.S. So he seemeth to deny the Minor; but I prove it; for in *tolerating* of Schismes, we see, that men, being deceived by the Schismatics, doe quit the meetings of the Church, to which before they were joyned: And we see, how the *Independents* frequent not willingly our Churches, and will not all joyne with us in our meetings at the Lords Table: Neither beleeve I, that any of the five Apologetick Ministers have ever communicated in our Assemblies, since this Parliament.

A.S. 18. Because that *M.S.* chargeth my 18. Reason with Atheisme, I will put it in forme:

That which *per se*, giveth offence unto Papists, and others, or that exposeth the Protestant Churches unto the calumnies of Papists, should not be granted by us:

But, the Toleration of many Sects doth so; *Ergo*, it is not to be granted.

The Major is certaine; for it is *scandalum datum*, which all Divines doe condemne.

The Minor, I prove it; for it giveth, and the Papists thereupon take too
just

just a cause of Scandall or Offence; and indeed it cannot but be a just subject of Offence, by to open to be reproached with such an innumerable number of Sects, to the renting of Christs Churches in peeces.

M. S. to this answereth not, but propoundeth some Questions.

1. Will you, saith he, redeem your self out of the hands of the Papists calumnies by symbolizing with them?

A. S. I Answer, 1. That it is no symbolizing with Papists if we tolerate not Hereticks and Schismatics; for you have already confessed, that in your particular Churches you tolerate them not; and yet you beleeve that your Churches symbolize no more with them then ours. 2. It is a strange thing, if my Argument be *Atheologicall*, if it prove, that *Atheists* and such as deny the Trinity, and the Incarnation of the Son of God, are not to be tolerated; If such an Argument be *Atheologicall* in your judgement, I am assured that all *Theologues* will conceive better of it, then of this your *Theologicall Answer*. Neither have I forgot my 11. Reason, for you symbolize with them in their Popery, and I in true *Theologie*, viz. in maintaining the Unity of the Church with Saint Paul, as you symbolize with *Sectaries* in maintaining the renting of the Church by *Schismes*: If you had shewen any Contradiction in my words, I had either answered it, or, if I could not, I should have rendered my self to the truth: But *M. S.* will not prove it, but terrifies me, as a Child, with his great words; It seemeth, (saith he) *Contradictions, Inconsistencies, Impertinencies, Un-intelligibilities, sence, non-sence, any thing, nothing, &c.*
A. S. All this is no sence, nothing, but words and wind of Goodwin.

As for the 19th. Reason, he remitteth us to the former Question to seeke an Answer.

A. S. 20. If it (i. e. *Toleration*) be granted, it cannot, but be thought, that it hath been granted, or rather extorted by force of reason, and that all the *Assembly* were not able to answer our *Brethren*, whereas indeed their Opinions and Demands are against all Reason, as sundry of themselves could not deny, and had nothing to say, save onely that it was Gods Ordinance, which yet they could never shew out of Gods Word: On the contrary, if it be refused, it will help to confirme the Churches, and the people in the truth.

M. S. In substance, 1. denieth that a *Toleration* will seeme to be extorted, if it be granted.

A. S. But if a thing so absurd, and against all Piety be granted by so venerable an *Assembly*, wherein things are carried by Reason, it cannot seeme but extorted by Reason.

M. S. saith, that I tell the *Assembly*, that howsoever their Consciences might favour the *Independents* in point of *Toleration*, yet their credits and reputations would suffer by it.

A. S. It is false; there is no such expression in my Booke, it is not my expression, but *M. S.* his fiction and imposture.

Neither

Neither should the *Assembly* (in my poore Opinion) so easily suffer themselves to be intreated for ill; neither is there any mercy in *tolerating* and not suppressing of *Schismes* and *Heresies*, as *M. S.* beleeveth.

M. S. denieth, that their Opinion and Demand is against all Reason, but I have sundry times proved it, viz. Because, by such a *Toleration* of *Independency*, all sorts of *Heresies* will creepe into the *Church*; and it is most absurd, that there should be no *Ecclesiasticall* power to repress the *Heresies* and abominable sins of seven or eight wicked Fellowes, whereof a particular *Independent Church* may be compoed, in case they fall into *Heresie*, or such abominable sins.

Whereas *M. S.* saies, that it is not like, that so very learned men, &c. such as are the 5. *Apologists*, should rise up to defend an opinion so contrary to all reason.

A. S. It is more like that learned men of great abilities should do so, then ignorants that have not the abilities. The Devill is learner, then they all, and yet susteineth as absurd Opinions: Divine *Plato* as learned, as they, defended the Community of Wives, of Children, and Goods: *Zeno* did maintaine, that there was no moving at all: So did sundry great Philosophers maintaine great Errors; and great Divines, as *Origine*, and sundry of the Fathers strangely mistooke sundry things. If they be so Learned, I may say of them, what an other said of a very Learned man, *Ubi bene, nemo, melius, ubi male, nemo pejus*, where they do well, no men do better; where they do ill, no man doeth worse: For, *Optima, cum degenerant, fiunt pessima*, as the Philosophers tell us. If formerly I gave them so great praises, it was out of Charity, which they should not take in *rigore justitie*: And I must tell you, that I have been grievously censured for that my Charitable judgement, and that by very learned and godly Divines, both here by word of mouth, and by some others abroad by Letters, which I could easily shew, if occasion required. What if my Charity gave them as great praises as they were capable of? However it be, great men may have great Errours; what if there be a great Pride with great Learning, since it is most certain that *Scientia inflat*?

Neither, for all their Plea for the power of godlinesse amongst them above all the World, and that they do what *Flesh and Bloud* can do in any juncture of time to come, must they pleade, that they are without sin.

I thought not, that such praises would so have puffed them up, as to have made them thus bragging in their Writings; For if they answer not my commendations of them, they affront me; and then I shall pray them not to be proud of my praises, but to merit them: And I shall intreat others to pardon my mistaken Charity; Bring not my Charity by any meanes for an Argument against me: Beleeve, I pray you, that praises signifie rather the vertue, that should be, and that we expect of men, then that, that evermore is.

If you, and they, will not be such, as I take you to be, you must give me leave to take you for such, as ye are.

As for the Protestants in *France*, their example of Suing for a *toleration* of

of their *Religion*, serves you nothing ; 1. For they have obtained it, as I told you, by the sword, in fighting for their *Protestant Prince*, against Papists ; 2. And their *Discipline* opens not a gate to all *Heresies* and *Licentiousness*, as yours. 3. And if they had had no greater difference with the Papists, then the Independents say they have with us, they had never been so mad as to have either fought, or sued so long for it. 4. They were compelled to Idolatry, and to be Actors in the damnation of their own souls, against the light of their Consciences ; but ye can say no such thing for your selves ; neither is it more reason, that such Protestants, as ye are, should be rather *tolerated* by Protestants ; for your *Discipline*, as I have sundry times said, openeth a door to all Heresies and Corruptions, that Satan can invent ; it is worse by consequence a hundred times, then either Popery or Arminianism are formally.

As for your eminent deserts and merits, 1. I know them not. 2. As some Independents may merit, and deserve well of the State ; so may others demerit as much. 3. But no man can merit a licentiousness to be wicked, and to bring a mischief upon the State and Church both, such as a Toleration of all Sects and Heresies would bring : If you cannot submit unto a common Government of the Church, as others, and live *more humano*, it is against all reason, that ye should be *tolerated* ; neither must Religion be framed according to your Accommodation, as you pretend, but your Accommodation rather according to Religion. To your Demand about those that are of my Judgement ; they needed not to be suiters for a Toleration ; for the Discipline, that they suffered for, was already established by Law ; As for the rest of this Section, it containeth onely his proud Judgement of my Reasons, and some fooleries, which I hold it not worth the while, to take notice of.

To your *secondly*, I answer, that those, of whom I say, that sundry of themselves could not deny it, &c. are not the five Apologists, but others Independent Ministers, and some of the ablest among them, whom I did entertain upon that discourse : And *M. S.* himself telleth us, *Suppose that course or means, which the Apologists insist upon, be not in the eye of reason or humane conjecture, a mean sufficient for such a purpose ; yet if it be a means, which God hath authorized for the effecting, it will do the deed.* Here he mistrusteth the reason, and appealeth to Gods Word, whereof we see nothing here.

3. *M. S.* saith, that they have shewn it from Gods Word ; but God and men (it seems) are not yet agreed to have it so generally seen, as is to be desired.

A. S. Neither is it shewn, neither can it appear, *Nam non entis nulla sunt accidentia*, things that are not, have no Accidents, neither can they be seen ; And what men can agree unto, I know not ; for some times they dream, that they see things, that are not : But sure I am, that God will never agree, that it be according to his Word. And what you say of your hope, all the Kings of the World cannot hinder you to hope ; for no man is without all hope, but
the

the damned souls in Hell: Onely this I say, That of your hope, you may say,
O spes inanes.

M. S. To that, where I say, the refusall of a *toleration* will help to confirm the Churches, and the people in the Truth: He answers, That he knoweth not in what truth: Therefore I tell him, that I mean the Truth of our Discipline, and the Truth; how intolerable is a *toleration* of Sects, and of so dangerous a Sect: And the reason is, because, that if ever the rest of the Churches or the People, see so venerable and learned an Assembly condescend to such an absurd Opinion and Demand, they will not beleeve, that it is so absurd, as it is; For many men are led by Authority, and take many things upon the trust of great men; or when they see such an Assembly condescend unto such errors, they will not be so diligent to enquire for the Truth, as otherwayes they might be.

A. S. 21. Argument. Neither can it, *viz. Toleration*, but overthrow all sort of *Ecclesiasticall Government*; for a man being censured in one Church, may fly to an other; and being again suspended in that other, fly from thence to another; and so scorn all the Churches of God, and their Censures; and so this Order, by necessary consequence, will breed all sort of disorder.

M. S. Answereth, 1. That he joyeth, that I Prophecie, that the *Independent Government* will overthrow all other *Government*, and addeth, *Faxit Deus.*

A. S. 1. My words contain no prophecie, but a consequence. 2. I said not, that the *Independent Government*, which is no *Government*, but *equivocè*, as *canis cœlestis* is *canis*; but that the *toleration* of *Independent Government* would overthrow all *Government*. 3. In the 2. §. of that Page 110. he acknowledgeth his mistake, because of my following words: And so this Order by necessary Consequence will breed all sort of disorder.

To this *M. S.* answereth, 1. That it will not breed the disorder of oppressing Consciencious men, for Conscience sake.

A. S. 1. All sort of disorder must not be taken *pro singulis generibus*, (sed *pro generibus singulorum*).

2. The *Syncategorema*, *all*, there signifies onely a great number of disorders.

3. No more doth the Presbyterian Order oppress Consciencious men, or do any thing, that you tell there.

4. Howbeit it breed not those disorders, which you mention there, yet it breedeth sundry other disorders, which we have already demonstrated.

5. It oppresseth Consciencious men, 1. In hindering them to get their Consciences fully satisfied in a higher Iudicatory. 2. By an absolute authority of seven or eight idle, yea, peradventure debauched Knaves, who howbeit their Opinions were never so Hereticall, and their practises never so tyrannicall, will not submit, but oppress men better then themselves, compell
them

them to be gone from their Congregation, and so undo them, 3. In making them to attend, peradventure a year, or two, before they will meet with other Churches, to have their unjust Indgement judged and reversed; of which practises, see sundry very strange Stories in Master Edwards Book, who knoweth them *intus & in cute*; which one of their Sect, writing in their favour not many dayes ago, doth ingenuously confesse, *They make not (indeed) men to walk sundry miles, for what they might have at home; but they sundry times oppresse them at home, and undo them, for what they might have gotten within a few miles, for the hundred part of the losse that they suffered at home; whereof see Master Edwards his Antapologia.*

2. *M. S.* denieth, that they may run from Church to Church: But I prove it, for if other Churches be Independent of all *Authoritative Power*, they may admit them; and howbeit, they could not run from Church to Church, yet could they set up a Church themselves, compounded of seven or eight debauched Fellows like unto themselves, as they do here in *London*.

M. S. scorneth to answer the rest of my Reasons, amounting to the number of seven, under pretext, that I say, that I omitted them; but however I omit them, the judicious Reader will do well to take notice of them.

M. S. in all this Chapter bringeth but one onely Text of Scripture for his Opinion, and that not by way of Argument, but of Answer to one of my Arguments; but in the beginning of it, he hath some ten frivolous Arguments grounded on the corrupt Reason of his own brains, which I will here set down in order, and answer them; hoping through Gods Mercy, that the very weakness of the Independents Reasons, (howbeit we brought no Reasons at all against them) would evidently shew, how sleight their Opinions, and how fond their conceits are.

M. S. Suppose the Opinion, maintained in the latter part of the second Chapter, were waved, and such a *Coercive Power*, in matters of Religion, as *A. S.* contends for, allowed in the Magistrates hand; yet, that any man should plead for the drawing of his sword against those men, &c. And a little after, that any (I say) on this side of *malignancy*, should consult the sorrow, trouble, disgrace, suppression, ruine of men so holy, so harmlesse, of such eminent desert in the Cause of Religion, State, Kingdom, me thinks should exceed the line of Humanity, and be thought some Inspiration or Suggestion from the great Enemy of mankind.

A. S. 1. This Discourse seemeth to imply two Arguments.

First, Men very holy, very harmlesse, of very eminent deserts in the Cause of Religion, State, Kingdom, should not receive sorrow, trouble, disgrace, suppression, or ruine.

But we the Independents are such. *Ergo*.

M. S. his second Argument, They who plead for the drawing of the sword, consult

consult sorrow, &c. against so holy men, &c. have some Inspiration from the Devill, or great Enemy of mankind.

But *A. S.* pleads for the drawing of the sword, &c. *Ergo.*

To the first Argument I answer: 1. In generall, That I am sorry, that this *M. S.* will hazard the Independents honour in so weak an Argument; for if I deny the Minor, they will presently cry out, that I offend their pretended *Power of Piety, their harmlesse, &c.* And therefore, not to offend them, I will not say, that they are not such: Onely I say, that whosoever pleads for a *Toleration* of all damnable and most detestable Hereticks, (such as deny the Trinity, the Incarnation of the Son of God, his Mediatorship, who call him a Knave, and an Impostor, who died for us all) as this *M. S.* doth here in his Book, can neither be *holy* nor *harmlesse*.

2. I deny the Major, if it be taken absolutely, without any distinction; for if the *Righteous* turn from his righteousness, and do the thing that is wicked, he shall die therein, *Ezek. 33. 28.* So they are not to suffer for their harmlesse, and eminent gifts, but for something worse.

3. I must say, That the Minor smelleth somewhat the Pharisee, who seemed just in his own eyes: And to say nothing else, we can produce you a great number of Independents, and Independent Ministers no better, then other mortall men.

To the second Argument, I answer to the Major. 1. *They have some inspiration, &c.* if they consult sorrow against them for their *holinesse*, it is true: But the Minor is false; for I never pleaded any sorrow against them, for their *holinesse*; neither am I minded to plead any sorrow, or the drawing of the sword against them; but onely against such who are turbulent, and trouble the Church and State: who erect Churches in despite of the Parliament, or overthrow the Kings, the Parliaments, and all Civill Magistrates Authority, about the Church and Religion.

I will not answer unto this Independents Injuries, when he calleth all those, *Malignants*, who plead for the Civill Magistrates Power, as I do, and men inspired by the Devill. Onely this I say, That if such men who curb so the Kings, the Parliaments, and all Civill Magistrates Authority, in such a manner, should be protected and maintained by them, as they pretend they should be, and vaunt they will be, (which yet I hope shall never be) that *cervus sibi malum cecat*, and that they are worthy to drink such, as they brew.

M. S. The Independents have such a considerable strength, if not of evidence, yet of reason for what they practise and professe: *A. S. Ergo*, I know not what. I think he would infer, they should not suffer sorrow, but be tolerated.

A. S. 1. I know not what *M. S.* meaneth by his strength here, for he seemeth to say, That it is strength of reason, and then we deny the Antecedent;

dent; for if they had any, they should do well to shew it, and not to vaunt of it. 2. He is not confident to call it evident: *Ergo*, It is inevident and obscure: *Ergo*, It is uncertain, if these *reasons* or *strength* be taken from *Nature*; for in *Nature*, all *Reasons* that are inevident are uncertain; if he meaneth *Reasons* taken from *divine Authority*, then he needed not to doubt, in saying, if *not in evidence*; for all Arguments, taken from *divine Authority*, are inevident: And the meanest Logicians know, that *Argumentum ab Autoritate ductum, est inevidens & inartificiale*: And Faith, which is evermore inevident, is such, because that it is grounded upon Authority, *Heb. 11. 1.*

M. S. 2. They, *i. e.* Independents have a like, if not a more considerable strength against that way of Government, which they cannot submit unto.

A. S. Ergo, What followeth? They must be *tolerated*?

A. S. 1. Is this to argue, to assume the Antecedent in both these Arguments so peremptoriously without any proof? Truly a Midwife might have argued every jot as well: I deny it; and let the Reader judge of both our Reasons.

2. I deny the Consequence; for howbeit they had as considerable a strength of Reasons, as the other way; yet should not their way be admitted; for if the other be already approved by Authority, and the Independent way not yet admitted, the old way, which is as probable as theirs, is not to be put away for yours; For all Changes in Church, and State, are very dangerous, unless some urgent necessity presse it.

3. And there is something in their way, which may easily overthrow all States and Churches, wherein it may be admitted.

M. S. 3. They are by their fiercest Adversaries, and Opposites themselves, acknowledged ten times over for very *pious, godly, and learned men. Ergo*, They must be *tolerated*.

A. S. These men are almost mad, in *praising*, and in *hearing* of others *praise* their *Piety, Godliness, and Learning*, as if this were the *finis ultimus* of this Sect: Neither ever heard I of any Sect so foolish, as this, that is ever more trumpeting abroad its own praises. *We are holy; We are pious; We have the power of piety*: And all the *world acknowledges us for holy men*; And there is *none*, that have the *power of piety*, or like to have it in *any juncture* of time to come, as *we have it*. These seem rather the Expressions of some distempered brain, or at least of a man very vain, then of any wise or godly Christian: Wherefore, instead of sparing of you, and concealing some of these weaknesses of yours, which I thought to have passed over in silence, since I am put to it, hear what I say to the Argument.

1. I deny then the Consequence; for howbeit some acknowledge you for such, yet they are but very few, who acknowledge you such; 2. And yet is it but *Testimonium humanum*, which is onely a *Topick*, or *probable*, and no *certain* or *necessary* Argument. 3. It is but the Testimony of one man, *via.*
of

of *A. S.* whereof (for any thing I know) ye make little esteem. 4. I deny, That if *A. S.* commend you for some good. *Ergo*, Ye should be tolerated in your foolish, and pernicious practises, which cannot, but in all morall probability, overthrow the State, and the Church of God: There must onely be one Government admitted in the Church, what ever it be, whether yours, ours, or any other, and that for fear of Divisions.

2. As for the Antecedent, indeed it was my judgement of *Charity*, which *suffereth long, and is kinde, envieth not; vaunteth not it self, as ye do, is not puffed up, as ye are; that is not easily provoked, thinketh not evil; beareth all things, beleeveth all things; hopeth all things; endureth all things, 1 Cor. 13. 4, 5, 7.* But since that time having read *M. S.* his Book (licenced, doubtlesly, by some Independent, or some other disguised person) so stuffed with these his impious Maximes against the Church, the State, and all Piety, and with mine own ears, heard some very dangerous Expressions of the Sectaries, who passe under the name of Independents, I have at least changed much, or suspended my former judgement of them; *For Charity rejoyceth not in Iniquity, but rejoyceth in the Truth.*

I will not speak ill of your persons; but if Master Edwards have such things under the Independents hands, as his Book mentions, as in *Charity* I am bound to beleve he hath, I am bound to think otherwayes, then I have done, of your Opinions. And howbeit, I had never heard, or read any such things of the Independents; yet it is too much for you (Sir) so proudly to insult upon a bare judgement of *Charity*; Know you not, that praises and great commendations of vertues, are rather to shew what men should be, then alwayes what they are. *Wise and godly men* rest not so much upon other mens Testimonies, as upon that of a good Conscience.

M. S. 4. Argument: *Independents* have been (at least the generality of them) and so continue, men of the most affectionate, and with all the most effectually activity and forwardnesse, to promote the great cause of Religion, Parliament, and Kingdom. *Ergo*, Without all doubt they must be tolerated.

A. S. 1. It is a wonder, how this man is not ashamed, bringing so little reason for his Conclusion, so to vaunt. 2. This Antecedent is odious, containing nothing else, but a proud and impertinent comparison. I should be sorry to go on upon this foolish way with him: God knoweth, who have most advanced the businesse, or retarded it: Truly, it is the common speech of wise men, that none but the *Independent Faction* retards *Businesses* in the Assembly. 3. If the way to promote the businesse, be to plead for impunity, in favour of Gods Enemies, of all Heretiques and Schismatiques, this *M. S.* indeed then promoteth it, as much as any man. 4. As for the activity of your *Faction*, ye are all but too active in those things, wherein your pains were a great deal better spared.

M. S. his fifth Argument. *Independents* are as deep in, or (if you will) as much

much out of their *Estates* rateably, for the *support of this Cause*, as any other sort of men whatsoever. *Ergo*, They must be *tolerated* in their *Religion* and *practises*.

A. S. 1. And yet will he continue, as the Pharisees did, to publish with sound of Trumpet, the Works of *Supererogation* of the *Independent Sect*. 2. Yea, but what if many say, that many of them have bettered their *Estates* by this War? 3. I will not enter into contestation with this man, about mens *disbursements* in this *Cause*; for I never reckoned with them, what was in their purses, or how much they are now out of purse: But it seemeth, that *M. S.* hath calculated to a Farthing every mans *Estate*, and what he hath laid out in this War: If so, I pray you *M. S.* tell me, what Souldiers and Officers; whether of the *Independents*, *Presbyterians*, or others, have been best payed? 4. I deny the Consequence; for they must not buy a *toleration* of their odde wayes and practises with Mony; for that were no better, then Simony; if they laid it out with aym at any such thing, they are worthy to be deceived.

M. S. his sixth Argument. They have many of them, such as were meet for such a Service, adventured their Persons and Lives in the face of the rage and fury of the common Enemy, continuing still in the same Ingagements. *Ergo*, They must be *tolerated*.

A. S. 1. Will you never desist from bragging of your *Independent merits*, and from making of these odious comparisons. 2. It is a strange thing, that this *M. S.* who, as I hear, is but a Minister, having no other Calling, can judge so peremptoriously of all mens *Estates*, *Piety*, and *Valour*: Men, who knoweth him not, in reading of such Stories, would think, that he had been evermore in the Field; and had seen a proof of every particular mans valour in all these Fights. 3. But did not many others, that were but mercenary, yea, eightpeny Souldiers, as much? 4. And yet will ye not infer, I trow, from thence, that they merit a *toleration* in their wicked wayes. 5. It is a poor advantage for you, to compare your selves with good men, in that wherein many ill men, yea, wicked men may compare with you both, yea, and perchance go beyond you. 6. They have indeed done well; but it was for the maintenance of their *Estates*, for their Countrey, and for their Liberties, &c. But the *French*, yea, others also, and those *Presbyterians*, came out of their Countrey, that had no *Estates*, or Liberties here to lose; and yet did what they could for the Cause; and yet will not I compare them with any others, for fear least I should offend them both.

M. S. his seventh Argument. Some of them have exposed themselves to more danger, and harder terms from the Adverse Party, then ordinary (in case they should prevail) by a publike vindication of the Cause of the Parliament in Print, from the Scriptures, and that before any man of differing judgement from them in Church-Affairs, appeared in the Cause, upon such terms.

terms, *Ergo*, Men so holy, so harmlesse, of such eminent desert in the Cause of Religion, State, and Kingdom, should be *tolerated*.

A. S. 1. But what a Braggadochio is this? Its pittie, but he had been a *Spaniard*; What is there in all these Arguments, but bragging, boasting, vaunting, and proud, and odious comparisons? I will say nothing here of this Sect, yet must I say of this *M. S.* and the rest of the Ring-leaders of it, That I have never read of any Divines so self-conceited. 2. No man can say, that any of these Arguments have any other *medium* or *ground*, save *pride*, and *self-conceit*: It is for ought, we know, or that appeareth in writing, the likest to *Lucifers*, that ever we saw. 3. If such cracking merit any Answer at all, the Antecedent is notoriously false; for the *Scots* appeared before that any of your Independents ever shewed their Heads, yea, before that the Parliament was called here. Master *Prynne* also, who is no Independent, appeared from the beginning, and yet continues a man in Learning, Piety, and Reading, as I beleeve, inferiour to none of you all; as appeareth by his writing against *Arminians*, *Episcopacy*, yea, and the Archb. of *Canterbury*, in the most dangerous times, having put him down by Scripture, and invincible Arguments grounded thereupon; and afterwards by his Law, so involved him in *Premunires*, that what ever Counsell he could take, he could never Extricate himself. Neither did he, as your pretended Martyrs, when he was in prison; he scorned to live upon other mens purses, or to make himself rich by his Martyrdom, in taking, what ever good Christians could offer them; he was chargeable to no man; and yet I am assured, as I am well informed, he might by his sufferings have become rich: Neither say I this to flatter him, or to depreesse you, (for I never frequented him much; neither, according to ordinary Providence, can I in time to come, have much to do with any of you) but to beat down that insupportable and proud Argument of yours, grounded upon your *merits* of *Supererogation*. It would seem by your Discourse, that neither Heaven, nor Earth, is sufficient to recompence so deserving men. 4. I deny the Consequence; for your Sect is not to be *tolerated* for any service you have done to the State, if it be not *conform* to *Gods Word*. 1. For Ile warrant you, if Jews could obtain such a *Toleration*, as ye aym at, they would appear upon the same terms, as you do. 2. And the Popish Rebels of *Ireland* propound the same Argument to the Kings Majesty, that ye propound here. 5. They deal a great deal fairer, who presse every man to keep his *Covenant* with God; in pulling down of *Popery*, *Arminianism*, all *Sects* and *Heresies*, according to their solemn *Oath*, for a *Toleration* whereof you are here a suiter, against your *Oath*. *Ergo*, I will say nothing but this, That it is just with God, that he never *tolerate* them, who will *tolerate* so many *Sects*, to dishonour him: As for my self, if all the World should subscribe such an *Oath*, I hope in *Gods Mercy*, I should never be drawn to subscribe it: 7. Neither think I, that any man can do it, without *perjury*, and manifest breach of that solemn *Covenant*,
nant,

want, already entred into. The Lord preserve us from playing thus fast, and loose with Oaths. 8. If such a *Toleration* of all *Sects*, which this man disputes so hard for, were granted, what could it be, but the utter dishonour of this Parliament, the Church of God, and all the three Kingdoms? 9. Should not the Jesuites have just subject to jeer at all the Books we have formerly written against their Equivocations, if we our selves should so equivocate with the living God? 10. Should we not justify the Bishops, who have so calumniated, and cryed down the Parliament, for bringing in, and tolerating of so many *Sects* and *Heresies*, *Tub-Preaching*? &c. 11. Is the Religion of Oxford, yea, of the Rebels of Ireland, worse then this? 12. What had we to do to undergo such a War against the Malignants, if we were minded to tolerate all the Religions, we now fight against? yea, and many others ten times worse? What were that, but to show our selves more Malignants then they are? yea, to declare them just, and our selves, perfidious Rebels? Sure he, that would subscribe such a *Toleration*, must be out of his wits, worse then a Papist, yea, then a Pagan. 13. Neither know we any such *Toleration*, but amongst the Turks, who yet tolerate no man to speak against *Mahumer*. 14. And I must say, that it were better living amongst the Turks, then amongst such Christians; for the lesse their light is, the more excuseable are they; and the greater ours, the greater is our sin, and the more inexcuseable are we. 15. And if the Parliament should follow your Counsell, good *M. S.* it should be to be feared, they should be ill obeyed, and that many good men would rather take the Bishops and Cavaliers by the hand; and in case of necessity, tolerate them both, and let themselves be plundered, then consent to such an abominable perjury; and I am assured, the one is much more tolerable, then the other is; and then what should become of the Parliament, and us all? 16. But tell me, I pray thee, *M. S.* Is it not a *Maxime* of State, laid down, as indubitable by those, who have written in favour of these *Defensive Wars* of both the Kingdoms, That the King in Temporall and Civill Matters hath not an absolute, but a limited Power, and that because, that *Sovereign Power* is originally in the People, but *subjective*, or *quoad usum, & exercitium* in the King. If that hold in the King, wherefore not also in the Parliament? But how much more in matters of Religion, that depend not either of King, or Parliament; but of Gods Will? All power here, is originally in Christ, and *quoad exercitium Ministeriale* in his Officers, but from Christ. What Power hath either King or Parliament, to intrude and force upon the Kingdom new Religions, or a *Toleration* of all *Sects*? 17. The Parliament assumes no such power to it self; wherefore then will Independents be Suiters to them for any such things, which they declare themselves, they have not power to grant? Away with thee, *M. S.* and all thy Independent Sect, and all your unhappy *Maximes* of State, so pernicious to all States of the World.

After all this, this *M. S.* telleth us, that they will, with *Isaac*, patiently suffer themselves to be bound, and offered in Sacrifice, if need be. *A. S.* It is easie to offer your selves to be Sacrificed, when there is no Priest, and when no man offers you any violence, but onely prayes you to live amongst us, as Brethren; and not to trouble the *Church, State, or Kingdom*: If you be minded to become such a Free-will-offering, in good earnest, ye would do well all of you in the first place, to quit the good fat Benefices ye have in the Church? But so long as ye keep them, we cannot beleieve, that ye speak sincerely: Alwayes, it is a pretty Compliment, and a painted Sacrifice, not with red, but in white and black.

And to close up his Reasons, he concludes thus; *Better a thousand times is it, that such distempers as these, though found in millions of men, should suffer; were it never so deep, then that the least Hair of the Head, of one of those men, should fall to the ground. i. e.* Better that millions of us, who desire the suppression of all Sects, should suffer, then that any of them should loose but one, yea, the least Hair of their Head.

A. S. To this I can say nothing; But if we in your Opinion, be so distempered, for the desire we have to see Sects suppressed, whereby God is offended, the Lord be judge betwixt us; *How precious in your eyes, one little Hair of your Head is*, which ye prefer before the sufferings of so many millions, the Reader will do well to take it into his consideration, and accordingly to judge of you; what a high rate you set by your selves; and what an undervalue ye put upon all the World besides. I am assured, that *servatâ proportione*, one of your lives is better then the *Kings*, and all the *Parliaments*, put together; for there is none of them, but rather then that one man should dye, they would part with the Hair, of their Heads, and Bear ds both.



AN ADVERTISEMENT TO THE READER.



S. in the second Chapter of his Book, Section 28. hath some Arguments against the Power of the Civill Magistrate, to punish Idolaters, Heretiques, and Schismaticques, which seem also to make for a *Toleration*; for these two Questions have a great Affinity together: Wherefore I thought it fittest to put off my Answer unto them, to the last place.

The first is; God hath anointed his Word, and the Ministry thereof, *For the casting down imaginations, and every high thing, that exalts it self against the knowledge of God, and for the bringing into captivity, every high thought unto the Obedience of Christ*, 2 Cor. 10. 5. And he gave some to be Apostles, &c. Ephes. 4. 11, 12, &c. Ergo, The Civill Magistrate hath no power to punish Heretiques, Schismaticques, &c. but must *tolerate* them.

A. S. 1. I deny the Consequence; For the Ministers of the Church are anointed to beat them down by Spirituall means, *viz.* The Word, &c. whereof alone those Texts speak: But the Civill Magistrate is anointed, or called to beat them down by other means, *viz.* by Civill Power, and Civill Laws, which he is bound to make thereabouts, and to see observed.

2. If this Argument hold, the Civill Magistrate cannot beat down, by his Civill Authority, Sins committed against the second Table, as Adultery, Murder, &c. because, that the Ministers of God, in the Church, beat them down *spiritually* by the Word. And this Text is, as well to be understood of Sins against the one, as the other Table.

3. Howsoever, the power of the Ministry, or *Ecclesiasticall Power* be able and sufficient to beat down all sin *spiritually*, yet is it not sufficient, or able to beat it down *politically*.

4. Neither say these Texts, that God hath anointed, or ordained the Word, and Ministry alone, and no other means, or Ministers, as the Laws of the Kingdom and the Civill Magistrate, in a Politicall way, for such an effect.

5. It is true, as M. S. sayes, that God gave not some in the Church, to be

Kings, Princes, Judges, and Justices of Peace, Pursevents, Taylors, &c. For Christ, and his Apostles erected not any Civill Government in the State, but supposed it already constituted in the *Old Testament*: And that the Civill Magistrate therein, was endowed with Civill Authority, to punish such as trouble the Peace of the Church.

6. Howbeit, that in this Text, there is no mention made of the Civill Magistrates Power to punish such persons; yet is it declared in other Texts, as *Rom. 13. 1. There is no power, but of God.* Ergo, It is for God, since God is both the first *Efficient*, and the last, or *ultimate* Finall Cause of all things, if he be for God. Ergo, He is to revenge his Cause, since he is his Minister, *Ver. 4.* And when he maketh a Politicall Ordinance concerning Gods service, *Who-soever resisteth his power, resisteth the Ordinances of God; and they that resist, shall receive to themselves condemnation, both eternall and temporall, Vers. 2. if thou do that which is evil, be afraid, for he beareth not the sword in vain, for he is the Minister of God, as well in the State, as the Preacher in the Church, a revenger to execute wrath upon him, that doth evil:* Here there is no distinction or restriction in the Law. Ergo, It is not for us, to distinguish, or restrain it: He is the Minister of God for good, *Vers. 4.* Ergo, For this good, viz. to have a care of Religion, and to punish such, as trouble it by their Schisms, and Heresies.

And therefore, 6. I deny the Consequence; For *Posito uno Medio, non negantur reliqua*; It followeth not, That if God serve himself of some means in the Church: Ergo, He serveth himself of any other means, viz. of Civill Authority about the Church, and out of the Church: That were, as if I should say; The *internall Causes*, as *Materia & Forma*, are necessary to the Generation of a man; Ergo, The *Externall*, as the *Efficient* and *Finall*, viz. God and man are not necessary.

M. S. 2. The Ministers of the Church must perform their Office with meeknesse, *2 Tim. 2. 24.* Ergo, They must not threaten men with delivering them over to the Civill Magistrate.

A. S. I answer to the Antecedent; They must perform their duty, not onely with meeknesse; but also with severity, when necessity requireth it, as we see in Saint Paul. 2. The Text, *2 Tim. 2. 24.* speaketh onely of meeknesse in teaching; In meeknesse (saith the Apostle) instructing those that oppose themselves, if peradventure God will give them repentance. 3. It onely saith, that they must use meeknesse, when men are docile; when there is any hope of Repentance; and not with pertinacious Heretiques, and Schismatiques, of whom we cannot expect Repentance. 4. I deny the Consequence; When the Ministers of the Church threaten them, to deliver them over unto the Civill Magistrate, they may do that also with meeknesse: Neither is such a proceeding contrary to meeknesse; for the meekest man of the World may accuse his Party before the Civill Magistrate; and yet not be thought inhumane, or cruell.

cruell. 5. Thus, All being beaten down, all that he builds upon this ruinous Foundation, must needs fall to ground.

M. S. his third Reason: That which is a speciall gift of God, and whereof no man is capable, by his own industry, the want of it (being in it self a judgement of God, and withall, no wayes prejudiciall, or hurtfull unto others) should not expose him to further punishment and misery: But *Repentance to the acknowledgement of the Truth*, is a speciall gift of God, and the want thereof, a judgement of God; &c. *Ergo*.

A. S. 1. I deny the first Proposition; For if he be bound to have it, and had the faculty, and sufficient means to have had it, and to keep it after that he had it, or might have it; and if by his own fault he want it, he cannot excuse himself neither from the Obligation to have, nor from the Punishment due to him for the want of it, as our Divines teach against the Arminians.

2. I deny the Assumption; for it is prejudiciall to others, by the ill example he gives, and by the malice proceeding from thence, that induces others to the same sin, to false Doctrines, Schisms, and Heresies.

3. This Argument proveth not *M. S.* his Thesis, viz. That the Civill Magistrate should not punish Heretiques and Schismaticques, or that they should be tolerated in the State.

And therefore, 4. we may grant him all the Argument. Neither doth the Civill Magistrate punish any man for want of Repentance, or for his ignorance, which are in the minde and will, and consequently unknown to him; but for the pertinacious Externall Profession of them; in so far forth, as they trouble the peace of the Church, and the State. Neither refuseth he to tolerate ignorance, or want of repentance; yea, if there be nothing worse in them, both the Civill Magistrate, and the Ministers of Christ, must pittie them, and travell for their instruction and amendment. This is far from proving either a Toleration of the Publike Exercise of Hereticall Doctrines, or of Schisms, or that the Civill Magistrate hath not power to punish them.

M. S. his fourth Reason being put in Form, will be thus; That which maketh men worse, and Hypocrites, to professe outwardly, what they beleieve not in their Consciences, is not lawfull: But Externall Compulsion of Hereticks, Schismaticks, &c. in matters of Religion, made by the Civill Magistrate, is such: *Ergo*, It is unlawfull, and consequently not to be tolerated.

A. S. I answer to the first Proposition; If it make men worse per Accident, not of it self, but in vertue of some Accident, annexed to the person, that becometh worse; it is false: If it do it per se, by its own vertue, and efficacy; it is true: But then the Assumption is false; for the Civill Magistrate, in punishing Hereticks and Schismaticks, &c. maketh them not worse per se; for neither is it finis Operantis, or Operationis; since neither he intends to make them worse, but better; nor tends his Operation; i. e. his Judgement and Command to make them at all ill, much lesse to make them worse; since the effect

effect of it *per se* is onely to imprison their bodies, to fine them, or, if they merit it, to exile them, or take their lives; which produceth no morall ill, but a great good, viz. a hinderance of them to vent abroad their Heresies and Schisms. So it maketh them not Hypocrites *per se*; but onely they *per se* make themselves Hypocrites: They are bound to suffer themselves to be taught the Truth, so to beleave it, and so they shall not be Hypocrites.

M. S. replieth, That he stands already engaged in a greater band hereunto, viz. His peace with God, and the safety of his Soul, then suffering temporally from the Civill Power.

A. S. Your erroneous Conscience can breed no true, and reall Obligation, or Engagement against God: 1. For you are bound, and obliged to God to cast away your Ignorance, and ill Conscience: 2. What if your Erroneous Conscience dictate you, that you must kill the King, as that of *Ravalliac* did to him in *France*, to kill *Henry* the fourth; and that of the Jesuites and Priests in *England* did them, to blow up the Parliament; and many Papists of their own Religion; Must you I pray, obey the dictate of such a Conscience? 3. Away with such wicked Consciences; and to the Law, and Prophets, if you be a Protestant. 4. Either that *band* is laid upon you by God, or the Devill: But it cannot be laid upon you by God; for he cannot lay a *band* upon you, to serve the Devill, or to despight himself, for so he should be the Author of sin; nor by the Devill; for then the *band* laid upon you to serve him, should be greater then that, which God hath laid upon you in his Word, to serve him.

It may be said, That so long as my Erroneous Conscience lasteth, I must obey it.

A. S. I answer, you must obey it, as he, who is captive under sin, must obey sin, being a slave unto sin, that hath voluntarily rendered him such; but he unjustly rendered himself a slave to sin, and unjustly, in vertue thereof, remaineth a sinner, and obeyeth it.

Some will Answer, 7. That *Conscientia erronea ligat, sed non obligat*, an erroneous Conscience bindes a man so up, that it hindereth him to do the good, but it obliges him not to do the ill, that it dictateth.

Neither is this the Question, Whether an Heretick is bound to beleave what the Magistrate willeth him to beleave; But whether he should have power to erect Churches against the Orthodox Religion, as the Independents would; And whether, or no, the Civill Magistrate can hinder him by his Civill Power, from so doing. Now the Argument proveth not the Negative part; neither doth the Civill Magistrate compell private men to beleave, but not to trouble the peace of the Church, in setting up of others without his permission.

M. S. his fifth Reason; If the Civill Magistrate hath an actuell Coercive power to suppress Schisms and Heresies, &c. because he is truly a Christian; then

then Christianity changeth the propertie, and tenour of his Magistracy, and that for the worse; for in vertue thereof he acquireth a power to crush his Subjects for the exercise of their Conscience, yea, to persecute the Saints, which he had not before; If so, Christians have little reason to pray for his Conversion: But the Consequent is false. *Ergo*.

A. S. 1. I deny the Consequence of the Proposition; for both the Christian and Unchristian Magistrate have the actual Coercive power, howbeit, they have not both actually the act of that Power; for both the one, and the other, hath that Morall power *in actu signato*, or the Remote power; but the Christian Magistrate onely hath it *in actu exercito*, i. e. The immediate Authority to exercise it, because he hath, or should have, or is supposed morally to have all things requisite to the exercise thereof: So is it not in a Pagan; for he hath not the knowledge of the Gospel, whereby he should exercise it, nor the will to exercise it justly, which is presupposed to it: so he hath, as it were, *potestatem*, *sed caret usu potestatis*, as a Childe, that hath a reasonable Soul, and all the reasonable Faculties, that a man hath, but he hath not the use of Reason, or of those reasonable Faculties; he hath *facultatem*, *quasi ligatum*, as he, who cannot see for a tye that he hath in his eye. 2. I deny that Christianity changeth his power to worse; for it is not, as you say, to crush good, but to mend and reform ignorant, and ill men, and to chastise them, *Nulla enim potentia ad malum*, the Apostle telleth you, that he is the Minister of God to thee for good, *Rom. 3. 4.* Rulers are not a terrour to good works. *Wilt thou then not be afraid of the Power? Do that which is good,* *Vers. 3.*

M. S. his sixth Argument. That power is very dangerous to a Magistrate to own, in the exercise whereof, he may very easily run an hazard (at least) in fighting against God, or in plucking up that, which God hath planted, or in pulling down that, which God hath built. But such is that power of suppressing Schisms, Heresies, &c. *Ergo*.

The Assumption, he proveth it, because the Opinions that he sees by other mens eyes to be schismaticall, may be the wayes of God. 1. Because the judgements of these men are not Apostolicall. 2. Frequent experience shews, that a Minor part, yea, an inconsiderable number of godly Persons in a Church, may have the minde of God in some particularities, before the Major part have it. 3. It seldom, or never falleth out, that any truth, which hath for a long time been under Hatches, and unknown to the generality of Ministers in a Church, hath been at the first, and on the sudden revealed, either to the Generality, or to the Major part of them. *Ergo*.

A. S. I answer, 1. to the first; It is no more dangerous, then the Magistracy it self: so as if it be dangerous to own the Magistracy; so is it likewise to own that part of it, whereby, in vertue of his Civill Power, he ruleth the Church civilly; and so all the Argument may be granted; and the greater that
the

the danger is to own it, the greater a great deal should his circumspection be. 2. If this Argument hold, it will conclude no lesse against the Civill, and Ecclesiasticall Government of the Old Testament, and that of the Civill Magistrate of New England also. 3. I may deny the Major; for if he accept of the Magistracy, it is a far greater danger not to accept this part of the charge; for there is a necessity laid upon him in vertue of the Magistracy to accept it, as the principall part thereof. 4. The greater that the danger and difficulty be, so much the greater is the vertue in exercising of it, and the greater will the retribution be for it. 5. It is not very dangerous to own the charge, but not to exercise it faithfully. 6. To the Assumption I Answer, That it is but one of *M. S.* his *may be's*, *quod nihil ponit in re*; The Confirmations of it also contain but *may be's*.

Their judgements I grant you, are not *Apostolicall*: 1. But no more are the judgements of your particular Congregations. 2. Or those of the King and Parliament, or of any mortall men, at least ordinarily, and yet notwithstanding they are lawfull. 3. Neither is it needfull, that they be infallible, but without fault onely.

To the second proof. 1. It is but a *may be*, which yet *may not be*. 2. And it is extraordinary. 3. And howbeit it were so ordinarily, yet followeth it not, that your Independents are such. 4. If it were so, Godstruth Ordinarily should not prevail. 5. All Schismatics and Hereticks, who are few in number, may say as much; So Mistresse Hutchinson in New England, Ile warrant you, said no lesse.

To the third. 1. I deny, that the truth, whereof we dispute, hath been under the Hatches, as ye pretend. 2. All Hereticks and Schismatics say the same. 3. And in all these his Reasons, he argueth evermore a *facto ad jus*, from the Fact to the Law; and from that which is, to that which should be; and from that which may be, to that which is. The Authority of Gamaliel, *Act. 4.* is but of a prophane Politician, who would rule the Church and Religion, according to Politicall Ends.

M. S. 7. Reason. That Power, which was never attributed to the Civill Magistrate, by any Christians, but onely by those that had very good assurance, that it should be used for them, appertaineth not to him by divine right. But that Coercive Power in matters of Religion, for the suppressing of Errours, Schisms, Heresies, &c. was never attributed to the Civill Magistrate, by any Christian, but onely by those, that had very good assurance, that it should be used for them. *Ergo.*

A. S. I answer; That if the word *Power* in the Major, and Minor be taken for an *Ecclesiasticall Power*, which is *intrinsecall* to the Church, I grant you all the Argument; neither concludes it any thing against us: But if it be taken for a *Politick Power*, that is *extrinsecall* to the Church, whereby he punishes Hereticks and Schismatics, by Civill punishments, the Minor is false, as I have already shewed by my Arguments; And what he saith of my tenderneffe,

tenderneſſe, &c. it is but Language inſtead of Reaſons. 2. If the *Extrinfecall power* be taken for a *remote power*, or *in actu ſignato*, the *Minor* is falſe; neither proveth he it; but we have proved the contrary; for both Pagans, and Chriſtians have it: If it be taken for a *neerer Immediate power*, or *in actu exercito*, the *Minor* is true of the *Unchriſtian*, but falſe of the *Chriſtian Magiſtrate*, as I have told you again, and again, and proved it. 3. But is not this *Power* granted to the *Civill Magiſtrate*, by the *Chriſtians* of *New England*? 4. And was it not granted him in the *Old Teſtament*?

M. S. 8. Argument. The exerciſe of a *Coactive power* of the *Civill Magiſtrate*, againſt Hereticks, Schiſmaticks, &c. in matters of Religion, tends directly to prevent, hinder, or ſuppreſſe, the growth of the Knowledge of God, and Jeſus Chriſt, in the Church, and State, and the Reformation of Doctrine, and Diſcipline. *Ergo*, It is not of Divine Inſtitution.

A. S. I anſwer, 1. I deny the Antecedent, or I diſtinguiſh it; if it do all that *per accidens*, I deny the Conſequence; if *per ſe*, the Antecedent is falſe.

But *M. S.* proveth his *Assumption* in ſubſtance thus: When the *Civill Magiſtrate* holds any thing in Religion, it is a great temptation, and diſcouragement upon the Subject, to ſearch out the Truth in Scripture; for if he finde it, againſt the Tenets of the *Civill Magiſtrate*, one of two things muſt follow: Either out of fear of puniſhment, he withholdeth the truth in unrighteouſneſſe; and ſo hath God and his own Conſcience, for his Enemy; or elſe he profeſſeth it; and ſo hath his bones broken for it: So theſe two dangers may tempt him not to read the Scripture.

A. S. 1. This proveth not that thing which is denied. 2. I deny that the power of the *Civill Magiſtrate*, ſince it is onely to good, *Rom. 13.* can *per ſe* cauſe any ſuch Temptation. 3. Howbeit, a man diſcover any Truth in Scripture againſt the Tenets of the *Chriſtian Magiſtrate*, that he needs to fear any ſuch thing; for the true *Chriſtian Magiſtrate* will not be ſo barbarous againſt the Truth, howbeit he think it to be an error; for he may be curious to learn it; and if he that hath found it, be prudent and not turbulent, he needs not to ſuffer for it.

M. S. 9. Argument; The exerciſe of a *Coactive power* in matters of Religion, which *A. S.* and many others, pin upon the *Civill Magiſtrate*, tends to the gratification of Satan, and of carnall and prophane men: *Ergo*, It is not of God.

A. S. I deny the Antecedent; for then it ſhould be a gratification of Satan, to puniſh Hereticks and Schiſmaticks; and ſo to deſtroy his Kingdom, which is mainly upheld by them.

But *M. S.* proveth it, 1. For many of thoſe, that are like to ſuffer by it, are men of good Conſcience, and truly fearing God, as the Apologiſts, and men of their Iudgement.

A.S. 1. We see no appearance, that those your *men of good conscience* are like to suffer, howsoever they have very highly offended against the *Civill Magistrates Authority*; and some of you, as one *M.S.* in the first Edition of his Book, writes, that the name of *Stewart* hath been funest to *England*, in King *James*, and King *Charls*.

2. If they suffer, Ile warrant you it will never be for their good Conscience, but for some worse thing.

Again, *M.S.* for fear that we should deny them to be *men of good Conscience*, proveth it by two Reasons.

1. Because *A.S.* confessed it: But this hath been sundry times answered.

2. Because it is not ordinary, that men of loose, or no Conscience, should delight to swim against the streams of greatnesse or pluralitie in matters of Religion.

A.S. But the Devill hath his own Martyrs, as God hath his: And one *Vaninus*, an Atheist in *France*, chose rather to die, then to renounce his Atheism; and so was drowned for his thus swimming against the streams of greatnesse and plurality.

M.S. proveth the second part of the Assumption, viz. That such a Civill Power in the Civill Magistrate, about matters of Religion, is a gratification of ignorant and carnall men; because they desire alwayes, Sects, and Opinions in Religion to be suppressed, save onely that, which shall be authorized and practised in the State; for so they shall not be much troubled to seek it, they know not where, or amongst whom.

A.S. 1. And if the true Religion be to be established in the State, wherefore are they not to be gratified therein? What greater crime is it in them, then in good men, to desire the true Religion to be established in the State; and all Sects and Heresies to be suppressed? 2. Are they ignorant and carnall, who desire one onely, and that the true Religion to be established; and they onely learned, and spiritnall, that desire many Sects, and Heresies, whereby the good Name of God is blasphemed, to subsist? 3. If that be ill; I am afraid the next word will be, that you will say, God did not well in establishing the true Religion amongst his people, and in suppressing of Sects. 4. And no better do your Independents in *New England*, in suppressing of all Sects, save their own. If this be a crime, I pray God we be all criminall, and that God have no greater crime to charge us with. 5. But desire you, *M.S.* to have many Sects and Heresies in the Kingdom, to shew your great Learning in refuting of them, as the Souldiers would have the War to continue, to shew their valour, and therein to finde their preferment? I pray you not to be offended with us, if we desire to be gratified with the most ignorant, in suppressing them, and in establishing the true Religion: So the Parliament and Synod are ignorant, for this is their desire.

M.S. 10. Argument. That power, which in the use of it, directly tends to

to defile the Conscience of men is, a power from beneath, and not from above.

But such is the Coercive power in matters of Religion, wherewith *A. S.* would fain befriend himself with the Civill Magistrate. *Ergo.*

The Major, I grant it. The Assumption, if it have any sense, is this in substance: When a man is deeply threatned, in case he shall not comply with the State, in their Religion, against his Conscience. 1. Either God leaves such a mans Conscience to it self, and it is hardned; 2. Or by reflecting upon what it hath done, it brings it self into grievous Agonies, of which, it never recovers afterward.

A. S. This is a very strange Case of Conscience, *viz.* That *M. S.* his, and such like Independent Consciences, are so tender and delicate, that they are sorely wounded, if they may not have a liberty to become Hereticall, and go to the Devill.

But I answer, 1. The Assumption is false; for the *Externall Coactive Power*, that *A. S.* grants unto the Civill Magistrate, is onely to repress Hereticks, and Schismaticks, after that they are sufficiently convicted by the Church, in an ordinary way; or by others, in an extraordinary way, when the Church is negligent in her duty.

2. Neither doth *M. S.* his Confirmation, or Case of Conscience conclude any thing against that, which *A. S.* sayes: And as for his Supposition, either that Conscience, whereof he speaketh, is *right*, or *erroneous*: If it be *right*; the Civill Magistrate should not presse it against its light; or if he happen to do so, it is not by Power, but by abuse of Power; And in such a case, he, who hath his Conscience well informed, must resolve himself to be quiet, in case the Civill Magistrate oblige him not to be Actor in any thing against it: But if such a man, any other, or others with him, will rise up within the Kingdom, or come from Forraign Countries, and urge their Religion upon the State, and establish it, without permission of the Magistrate, or against his Laws, then their Consciences cannot be *right*; for wherefore should the King, Parliament, and State, be rather bound to admit such mens Religion, without sufficient conviction, then they to admit his Religion? And in such a Case, the Civill Magistrate, so long as such persons as urge their Religion upon him, convict not sufficiently his Conscience, may with a good Conscience punish them severely, yea, with good Conscience cut off their Heads. If such a mans Conscience be erroneous, the Civill Magistrate doth him no wrong to endeavour, that he, who hath it, be sufficiently convicted; and, if after sufficient conviction, he will not be quiet, (especially, when he is not obliged to be Actor in any thing against his pretended Conscience) but will still trouble both Church, and State; wherefore, on Gods Name should he not be punished? 2. Is it not better, that such a man should perish, then that he should make thousands to perish? 3. *Ravalliack in*

France, and the Monks, and Fryers, that kill Kings, pretend evermore Conscience, as the Independents do; and yet the Civill Magistrate puts them to death. 4. If any mans Conscience, (which God forbid) should dictate him to kill the King, and blow up the Parliament, should such a man be tolerated, under pretext of his tender Conscience? 5. Is it not a sin to have an erroneous Conscience? And is not he, that hath it, bound to reform it, and to suffer for it, in case he reform it not, when he hath sufficient means to do it? 6. But must every man, that doth ill, be presently believed, when he saith, that he hath such a Conscience? 7. All this long Sermon of *M. S.* proveth not, that the Magistrate *directly*, and *per se*, but rather that the man himself hardeneth his own Conscience; for there is no created Power, that *directly*, *per se*, and *Physically*, can work upon a mans Conscience; it can onely move it *morally*, in propounding of Objects to it, or in Reasoning; and yet every true *Christian* hath a sufficient power to resist such motions, which is sufficient to make him in-excusable. 8. Neither can his erroneous Conscience excuse him, unless that its *Error* be *Invincible*, *Antecedent*, and he no wayes the cause of it; but if it be *Vincible*, *Concomitant*, or *Subsequent*, and he himself the cause of it, then it excuseth him not, but is a sin, and aggravates the sin that proceedeth of it, at least *extensive*, if not *intensive*; For in such a case, it is not his erroneous Conscience, that is the cause of the *sinfull action of his Will*, but his *sinfull Will*, that is the cause of his *erroneous Conscience*. 9. The *Civill Magistrates* threatening, *per se*, and *directly*, maketh not his Conscience *erroneous*, but found it such. 10. Neither is it the cause, that he goes against it; For whether ye consider the *Civill Magistrates* Intention, his Judgement, or the Execution of it in such a case, they cause no ill, but good; for his Intention is onely, that they be gained to *Christ*, and that they seduce not others; His Judgement condemneth onely their Opinion, and commands a punishment answerable to their Sin, whereby onely they are hindered to continue in their Heresies, or Schisms, or to seduce others: No more doth the Execution of his Judgement. *Ergo*. 11. And I pray this new *Casnist* to tell me, whether in some *Cases* it were not a lesser Sin, for a man to go against his *erroneous Conscience*, then to follow its Dictates? Whether it were not better for him to sit at home, against the Dictate of his Conscience, then to go to a *Pagan Church*, and there to adore a *Crocodile*, or a *Toad*, according to the Dictates of it.

So we see, how licentious and detestable this *Conscience* is, that Independents plead so much for, that thinketh, that it cannot sufficiently enjoy its liberty, unless that all Schismatics, Hereticks, Jews, Mahumetans, and Idolaters, have a free liberty of their *erroneous Consciences*, to adore a thousand Gods, yea, a thousand Devils, a *Jupiter*, a *Bacchus*, a *Venus*, a blinde *Fortuna*, and to Preach such Abominations; and that the *Civill Magistrates* power be ever curtailed, or rather altogether taken away in matters in Religion.

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I will not call this a madnesse, but I am well assured, that many are recommended to the Churches Prayers, that are not half so sick, either in Soul or Body, as these men are in their *Consciences*; Wherefore all that I have more to say unto them, shall be onely this; *The Lord have mercy upon them.*



Christian Reader,

HAVING been desired by some Friends, to give a short Discourse of the *Independent Government*, I am resolved to present thee with this following *Epitome*; which sundry have oftentimes required of me.

The *Independent Church* is so called, because that no particular Congregation amongst them, how small, how Hereticall, and vicious soever it be, will depend upon, or submit to the Judgement of any other Church, yea, not to that of all the Churches of the World, how Orthodox, and holy, and how true and just soever their Judgement be.

They define it, *Coetus Fidelium*, a Company of Belcevers, meeting in one place, every Lords Day, for the Administration of the Holy Ordinances of God, to publike Edification.

So according to this Definition, neither the *Catholike Church*, which we beleeve in the *Creed*, nor any *Nationall Church* can be a true Church, since they cannot meet together, every Lords Day in one place.

In the Efficient Cause of the Church, I see no great Difference betwixt us, and them, save onely this, That they hold it necessary to the Constitution of a Church, and of every Member thereof, that they all joyn in a particular *Church-Covenant* (as they call it) different from that of *Grace*, revealed in Scripture, wherein they all swear to live in the *Faith*, and in subjection to all the Ordinances of God, cleaving one to another, as Members of one Body, and not to depart from the said particular Church, whereof they become Members, without the consent thereof.

The Antecedents of this *Covenant* are: 1. Sundry Meetings together of such, as are to joyn in it, till such time, as they may all have a sufficient proof, and tryall of the *spirituall estate*, one of another. 2. The *Civill Magistrates*
Consent

Consent, to set up their Church. 3. *The Consent of Neighbour Churches.* 4. *They ordain a solemn Fast; and after Prayers, and Sermons, one in the name of all the rest propounds the Covenant.* 5. *And they all take it.*

The Consequents of it are, 1. *The Right hand of Fellowship, which is given them by the Neighbour Churches.* 2. *Those, who joyn in Covenant, are exhorted to stand fast in the Lord.* 3. *Followeth a Prayer made to God for pardon of their Sins, and acceptance of the People.*

We condemn not all *Church-Covenants*; but we cannot approve this of the *Independents*, 1. *Because it is not commanded in Scripture.* 2. *We finde no example of it in Scripture.* 3. *And therefore it is nothing else, but an humane Tradition.* 4. *Because all, or almost all the Covenants concerning Religion, that we read of in Scripture, are of those, that are already, and not of those, that are to be Members of the Church.* 5. *Because we are in Covenant with God before ever we come to be of Age; I shall be thy God, and of thy Seed, Gen. 17. 7. Item, Be baptized; for to you and your Children the Promise is made, Acts 2. 38. And from hence all Protestants prove the Baptism of Infants against Anabaptists.* 6. *Because, those that were Circumcised in the Old, and that are Baptized in the New Testament, are Members of the Universall Church, without any vocall Covenant, as double C, who is one of these M. S. ses, as I hear, confesseth freely: Ergo, They must be Members of some Particular Church; for how can they be in the Universall Church, and out of all Particular Churches? So a man might be in the World, and in no part of it, or out of all the parts of it.* 7. *Because if Children Circumcised or Baptized were not in the Church, their condition should be no better, then that of Jews and Pagans, which can be no great Consolation to any Christian Parents.* 8. *If a man of one Church should take to Wife one of another, a hundred miles distant from him, she must adhere to her Husband, live with him, and so quit her own Church, and be out of all Churches, like a Pagan; for she cannot be admitted to the Church, whereunto she goeth, but after a long tryall: So to be married, she becometh as a Pagan.* 9. *Such an Oath or Promise is not lawfull; for a man may have just Causes, which are not evermore to be declared to a whole Church, that may oblige him to go, and live elsewhere in an other Church.* 10. *Because the Apostles, Evangelists, and their Followers, could not lawfully enter into any such Covenant, since they were Universal Ministers, & consequently Members of all the Churches of the World:* 11. *Neither could they make such a tryall of three thousand persons, that in seven or eight houres time were added unto the Church, Acts 2. 12. Such a Covenant includeth a tacite Schism, and Separation from all the Churches of the World.* 13. *Neither did the Apostles, and other Ministers of the Church, for the first three hundred yeers, require the Civill Magistrates Consent, to set up their Churches:* 14. *Neither is it necessary to the Internall Constitution, or Conservation of it, since it is Extrinsecall to the Church.*

Church. 15. And some times it is impossible to be had, as when he is a Pagan, or an Antichristian Christian.

The Finall Cause of their Church, they pretend to be, 1. Gods glory. 2. The Salvation of the Church, and every Member thereof. 3. The Internall and Externall Acts of mutuall Communion in Faith and Charity.

The Matter of their Church, they hold to be such Persons, as can give some particular Evidences of saving Grace, and of their Election, and who enter into Church-Covenant together; such as may be Arminians, as Master Goodwin, alias M. S. And as for the Members of other Churches, whether they be Dependents, or Independents, they will not admit them to the Lords Table, nor Baptize their Children, upon any Letters of Recommendation, that they can bring from other Churches; yea, howbeit they give a sufficient account of their Faith, and live without giving any offence at all to any man; and so they hold them little better then Pagans.

The Integrant parts of this Church, are the Flock or People, and the Rulers, viz. Preachers, Teachers, Ruling Elders, and Deacons.

They admit none to be Ruling Elders, but such as Preach; yea, to the People, they give liberty to Preach also; and so quite confound the Offices of Preachers, and Ruling Elders, which the Apostle distinguishes, Rom. 12. 1 Cor. 12. Eph. 4. 1 Tim. 5. Matth. 18. So they confound the charge of the Pastor, with the duty of the Sheep, and a Ruler with him that is ruled.

The Form of their Church seemeth to consist in their Church-Covenant.

The Accidents of it, are, 1. The number, viz. the smallest, seven Persons; and the greatest, as many, as can conveniently meet in one place, for the Administration of the Holy Ordinances of God.

2. Their Doctrine, which may be Arminian, as appeareth by M. S. alias Master Goodwin, who holds very many Arminian Tenets, as Justification by Faith, as it is an Act, or Quality, &c. Item, As some testifie of him; A sleeping of the Soul.

3. They have no common Confession of Faith, or Platform of Discipline in their Churches; neither will they have any; yea, they will not have any constant Confession of Faith, or Platform of Discipline in any Particular; such is the Liberty, or rather the Licentiousnesse of their Faith, and Discipline.

4. The power to Teach, which they grant, as I have already said, not onely to Preachers, but also to Ruling Elders, and some of the People.

5. The power of the Keyes, which they put in the hands of the People; yea, of the most ignorant, impertinent, and insufficient of them, who have power to create their own Ministers, to examine their Doctrine, and sufficiency, and afterward to admit them to the Charge.

But whether they have, 1. Abilities. 2. And prudence enough to do it. 3. Whether Christ have committed the Keyes unto them. 4. Whether they can

can do it without confusion. 5. Whether they had it in the *Old Testament*; I leave it to any judicious Readers consideration.

6. Yea, some of them in the Synod, grant unto Women, some *sprinkling*; I beleeve, as some corrected them there, they would have said, *the gingling of the Keyes*; but of this *spinking, sprinkling, or gingling of the Keyes*, we read nothing in the Word of God.

7. They hold the Object of Excommunication onely to be errors of the Minde, against the common, and uncontroverted Principles; and of the Will, against the common, and universall practises of Christianity; and both against the Parties known light. So hardly can any man be Excommunicated.

1. For we cannot well know, when a man goeth against the common Principles of Christianity, since no man can well define them. 2. Muchlesse, when he goeth against the light of his Conscience; or 3. against the common practises of Christianity, which are not well known. 4. According to this

Tenet, we cannot Excommunicate Socinians, Arminians, and other Hereticks; and therefore *M. S.* is admitted to be a Minister in one of their Churches.

5. Howbeit, they acknowledge no man in their Parish to be a Member of their Church, yet can they very well, and in good Conscience, take a Benefice, were it never so great, yea, of 300, 400, or 500 l. a year. 6. They

beleeve, that the *Civill Magistrate* should not, and consequently hath no power to punish Idolaters, or Hereticks, were their Heresie never so great:

And first, so (be it said without Blasphemy) God should have been in the wrong, in commanding it in the *Old Testament*. Secondly, And it were very

strange, that a man should be punished for offending a man, and not for blaspheming the good Name of God. Thirdly, So he should be punished, for

calling some Independents Knaves, but not for calling *Jesus Christ* the Sun of God, and the Redeemer of our Souls a Knave.



FINIS.



